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COMMENT ON THE WEEK

Cuba Protests the Veto. Amid the excitement over the epic debates at the Paris Peace Conference, comparatively little public attention was paid to the formal request made to the Secretary-General of the United Nations by the Cuban delegation: that a general conference be convened so as to eliminate the Big Power veto in Security Council decisions. The Australian proposal of July 10, along the same lines, did not go so far as did the Cuban recommendation, which specifically invoked the section of the UN Charter which deals with amendments. Under the Charter, none of the Big Five can veto the holding of such a conference, though any of them can veto an amendment proposed. Is the Cuban proposal mere quixotic idealism? Not since the atom bomb and its attendant horrors came into the picture. Not since the debates on atomic-energy control have made it gruesomely apparent that the Big Five cannot possibly shake off the menace of push-button warfare, until they divest themselves of their claim to absolute sovereignty and the veto trappings that go with it. Proposals like that of Cuba will not cease. They may take different forms, be urged in different theatres of discussion and organization. But if the Charter is to live, the Charter must be amended, and the nations are living on borrowed time until they amend it.

Bikini Report. The Buck-Rogerish build-up of the Bikini bomb-test in some sections of the press was a real disservice to the United States and to the cause of world peace in so far as it led people to underestimate the destructive powers of the atomic bomb in the light of the official Bikini reports. If one is looking for the sudden and spectacular wiping out of a whole fleet, he is apt to underestimate the ten million tons of water seething with deadly radio-activity which deluged the target vessels in the underwater test. Against this science at present can offer no defense. It transformed the ships into "radioactive stoves," which "would have burned all living things aboard them with invisible and painless but deadly radiation." Eleven days after the second test many of the surviving ships were still too dangerous to approach. A supplementary report on the first test notes that no ship was within 1,000 feet of the explosion; that "there were about twenty ships within half a mile, all of which were badly damaged." In the light of findings like these, one is not surprised

at the civilian commission's verdict that "atomic bombs may well destroy nations and change present standards of civilization.... It is evident that if there is to be any security or safety in the world, war must be eliminated...." In the meantime, the commission is convinced that "distance is the best defense." Pretty cold comfort this, in the age of rockets.

And Bikini Reporters. The *New Yorker* in its "Topics of the Town," and Hanson Baldwin in the *New York Times*, lift columnists' eyebrows over the fact that one of the Bikini reporters was sent out by a beauty magazine. We offer no explanation, but we did confer lengthily with this particular reporter after his return from the South Pacific, and found his habitually mild-mannered self shaken with the real horror of the bomb, and disgusted, as was Mr. Baldwin, with some of the weird incompetents the Navy had assembled for the occasion. He was notably irritated with the fact that the reporters made stupid

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"dud" capital out of what they were already fully informed about: that the animals would not die at once, but linger for a couple of weeks. If such cheap reporting continues, we may have to rely on the beauty magazines for common sense in handling the news.

Labor Party's Anniversary. One year ago this August the British Labor Party came to power, thus receiving the long-sought opportunity to try its hand at improving the faltering British economy and raising the living standards of the average citizen. The moment was not altogether propitious. Reconversion had to be gone through; world reconstruction and food needs met; foreign trade restored. Attempts to solve such problems can imperil the popularity of any government, as our own Administration discovered. Despite a slight weakening of public confidence, as manifested in some by-elections and several parliamentary debates, general popular support for the Labor program is still evident. Proper appraisal of its efforts demands recognition of the fact that much social legislation put in effect, introduced or passed during the Party's year-old regime was originally discussed and planned under Conservative or wartime Coalition governments. The Laborites have gone about social reform more energetically than their predecessors; but they have not introduced a completely new procedure for which the popular mind was unprepared. Nationalization is not accepted as an abstract, over-all principle, but only where necessary for rationalizing disjointed basic industries which seriously affect the national economy. The Party insists much on liberty, democratic procedure and certain moral values. British voters may later change their minds; for the present they apparently accept the attempts to correct abuses of traditional capitalism.

German Unification. Britain has agreed to the United States' proposal for closer economic relations between their two respective German zones. This will undoubtedly facilitate the economic recovery of the western portion of Germany; it

will substantially reduce occupation costs; it may ease the food problem, mainly through improvement in transportation. It will to that extent be a move toward the realization of the Potsdam agreement that Germany be administered as an economic whole. Unfortunately, however, though Secretary of State Byrnes and Philip Noel-Baker, British Minister of State, have emphasized that their agreement is not meant to freeze out the other occupying Powers, and though France will probably come in on the plan, it seems inevitable that Russia will sniff the air again with suspicion, will burrow still further into isolation in her zone, and Germany will be decisively split into two blocs. Such a fate has already all but settled on unhappy Austria, as Mr. Bevin admitted lately when he said that "no one yet knows whether eastern Austria may not be cut off." It seems that the western nations, however well-intentioned their action in Germany, have but again strengthened the Soviet hand and made the final problem of that country still more formidable. The step, however, has its gain in making clear to the world that it is now Russia alone which is refusing to administer Germany in accordance with Potsdam. This may result in added firmness and unity among the Western nations and a more definite approach to the peace with Germany.

Economy in Washington. It was pointed out in these pages on July 6 that "for the immediate future there is no quarrel between the liberals and conservatives over government fiscal policy." Both agree that "this is the time to tax heavily, restrict government spending and reduce the debt." In his fine statement on August 3, President Truman amply vindicated the justice of this observation. Noting that the situation had changed since the January estimate of the 1947 budget, and that both expenditures and revenues would be higher than was then contemplated, the President called for economies that would cut in half the anticipated deficit of \$4.5 billion. Originally Federal expenditures for fiscal 1947 were estimated at \$36 billion, and net receipts at \$31.5 billion. The revised figures allow for expenditures of \$41.5 billion and revenues of \$39.6 billion. "I have instructed Federal agencies," Mr. Truman said, "to take drastic action to hold down expenditures and keep the expected deficit to a minimum." He announced that Cabinet members and agency heads had agreed to trim \$2.2 billion from their 1947 budgets and that Federal building would be sharply curtailed, with savings in excess of \$700 million. Laudable as this economy drive is, the knife might have been applied less drastically to

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certain essential agencies. The National Labor Relations Board, for instance, has been forced to lay off a large number of field examiners, and this sort of economy, in view of the troubled state of industrial relations, may turn out to be expensive.

Communist Second Front. Velvet-covered brickbats flew back and forth during recent debate between Christian Democrats and Communists in the Italian Constituent Assembly. While there was no "decision" to menace the uneasy collaboration of the two parties, at least while the peace treaty and the new constitution are urgent unfinished business, Signor Gronchi of the Christian Democrats was able, politely, to make a telling point that a world audience would do well to applaud and heed. Objecting to the charge that Christian Democrats are too "heterogeneous" a group to guarantee their promises of social reform, Gronchi countered with the accusation that the "bi-frontism" of the Communists today not only obstructs government but raises the question of their fundamental sincerity. Entering the Government with a show of conscience and responsibility, the communist "collaborator" now attacks the Government from the outside, his opposition being "moderate in form, but corrosive in essence." The same tactic of the "second front" (much redolent of fascism, be it noted) is used to disarm Catholics with official protests of religious tolerance, while the rank and file approves and seconds what Premier de Gasperi rightly calls "the persecution of Catholics in areas occupied or influenced by the Soviet Union." Dimitrov's strategy of the United Front was scrapped when it was unmasked. Italian Catholics do us another precious service by exposing the insidious tail-end of today's party line.

Power on the Farms. The utility industry, encouraged by Rural Electrification Administration's success in bringing light to darkened rural areas, is showing great interest in farm electrification. The power companies have hopes of reaching America's three million unserved farms in the years ahead. The other three million farms are already served by REA cooperatives, by private power companies and by municipal systems. In itself, the interest of the private power companies is commendable. Their attitude toward the government-sponsored REA cooperatives, however, could stand improvement. What they seem to forget is that the REA, together with government—Federal, State or local—has an obligation of seeing that the unelectrified farms get power at reasonable rates and under fair terms. It cannot divide

up the unserved areas primarily on a "spoils" basis for purposes of exploiting potential revenues. Privately-owned power systems need the check of healthy competition to keep them in line. This can come only from cooperative and publicly-owned power services, whose primary concern is the public welfare, and not dividends. The power companies, which in various parts of the country still fight public power and cooperative competition, should begin to realize what lies ahead. It is not the REA and other non-profit power systems which are on probation, but the private utilities themselves. If they are wise they will refrain from serving ultimatums on REA or anyone else.

Experiment at Belleville. After the labor-management storms of recent months, and the related rumblings in Washington, it is a relief to come across a grass-roots attempt to deal with the vexing problem of industrial relations. As a result of a series of meetings, sponsored by the Holy Name Societies of the Diocese of Belleville, Illinois, and attended by employers and employes without distinction of race or creed, there has been born an Institute of Industrial Relations to promote sound industrial relations on the local level. First business of the fledgling Institute was adoption of a ten-point code for industrial peace, drawn up by Father Louis J. Twomey, S.J., of St. Louis University's Institute of Social Sciences. Although the Belleville Institute was created to deal with local problems, there is nothing parochial about this code, and its sponsors are correct in claiming that only by recognition of the principles it enshrines "can permanent peace with justice be established in industrial relations." With the space on these pages severely rationed, so that it is impossible to print the entire code, we must content ourselves with saying that in ten pithy propositions it expresses a complete Christian and democratic code of industrial relations. Seldom have the rights and duties of labor, management and government been so exactly and succinctly stated. We welcome this important experiment in grass-roots democracy and hope to report more fully on it as time goes on.

Lily-flying Amber. When the adolescently bawdy *Forever Amber* made its incredible appearance, we thought the best way to treat it was to submit it to a broad ribbing. There was, indeed, a serious note underneath the debunking, for such naively foul stuff titillates immature minds, debases anything like taste and weakens faith in the integrity of publishers. But now Hollywood carries the farce a step along. After writing off some

\$300,000 and several new stars in filming 4,000 feet of otherwise good, clean celluloid, the company announces that the cast will be re-picked, the script re-hashed and the tale slanted to prove that "crime doesn't pay"! This is plain hypocrisy. It is all well and good to tone down a book when it is filmed; but when a book is so essentially and perseveringly bawdy as *Amber*, to make it into a morality is to dupe the public; more than that, it is to damage the public. They will not see *Forever Amber* on the screen; knowing they have not seen it, they will run to read and compare, and so Hollywood's gauche attempts to make it moral will lengthen its immoral life. Instead of dropping the whole thing, one section of the film industry is perpetrating a crime—and it will pay.

JOC for the Americas. Costa Rica was host in late July to the first Pan-American Congress of JOC (Young Christian Workers') counsellors, hospitably received and greeted by Archbishop Sanabria of San José. Delegates from the infant organization in the United States joined those of Argentina, Canada, Cuba, San Domingo, Guatemala, Mexico, Nicaragua, Panama, San Salvador and Venezuela in a warm welcome to their guest speaker Canon Cardijn, Belgian founder of the pre-trade union-workers' movement called by Pius XI "a typical example of Catholic Action." General agreement was reached that the characteristic Jocist design for "the apostolate of like by like" was applicable and even urgent for countries outside its native Europe, the laborer's spiritual problem being perceptibly the same in any political or socio-economic climate today. Congress plans for stepped-up organizational effort in this hemisphere were animated by the unmistakable Papal directive included in a recent letter to Cardinal Suhard of Paris from the Pontifical Secretariate of State which noted that

the fruits produced by this apostolic formula are too apparent to unprejudiced eyes to permit any doubt that it is eminently adapted to modern conditions in a de-Christianized world. We cannot but wish, therefore, that the plan which has already proved successful in Belgium, France and elsewhere may be accorded the support of the hierarchy in other countries. This will give it assurance of creative life and permit its organization progressively in the international field, where labor questions are coming more and more to be discussed.

Americans will not fail to watch and work with eager interest as the "formula" is adapted to their young workmen's need to "know, to judge, to act," as the Jocist manual has it.

Ireland and the United Nations. As soon as Mr. De Valera had made application for Ireland's admission to the United Nations, the question popped up: What will Russia do? The Soviets have a long memory and probably recall that on September 12, 1934, when the question of Russia's admission to the League of Nations came up, De Valera protested sharply, not against Russia's admission, but on the manner in which it was being presented; he felt that an attempt was being made to prevent discussion of Russia's application on its merits by the Assembly. Russia had the right, he said, to assure herself that she would not be put to the humiliation of having her application rejected; but members of the League had the right to express their views, "and any invitation that would have the effect of depriving them of those rights would be unworthy of the League." He felt, however, that while there were many things, especially denial of human rights, which he disliked in the Russian system, it would be anomalous to have a world League which excluded one of the largest world states; and therefore voted for admission. It may not be out of place to recall, too, his plain speaking on the occasion of Italy's defiance of the League by her invasion of Ethiopia. At that time he bluntly warned the member states that this was a crucial test; that they must "put up or shut up." Time has vindicated De Valera. If Ireland is admitted, the UN will receive a valuable accession of moral force.

AMERICA sponsors Eppstein. A long-time student of Catholic principles of international conduct will be in the United States during October and November at the invitation of this Review. He is John Eppstein, author of the standard work, *Catholic Tradition of the Law of Nations*. Mr. Eppstein's visit coincides with an increased awareness by Catholics of their stake in the international scene. He will be available for lectures to both Catholic and general audiences. Clear in thought and expression, he is an experienced platform speaker. The son of an Anglican clergyman and headmaster, he became a Catholic in 1919, being received into the Church by the well-known English Jesuit, Father C. C. Martindale. His wife is also a convert. They have three children. In a letter to AMERICA's editor-in-chief, His Eminence Cardinal Griffin has expressed his gratification at the selection of Mr. Eppstein, who in 1938 received from Pius XI the medal of the Pontifical Academy of Sciences. The details of the tour are being handled by Teresa O'Brien Zitzmann, 415 Lexington Ave., New York 17, N. Y.

WASHINGTON FRONT

ANOTHER SESSION of Congress has gone into history with the Gulf Coast's cotton-patch statesmen able to defy the will of a Senate majority on the issue of wiping out poll taxes which contribute to the disfranchisement of several million Americans.

Under Senate rules there is no limitation on debate, and that makes it possible, every time a human-rights issue such as the poll tax, an anti-lynching bill or a fair-employment-practices bill comes along, to filibuster until legislative machinery is so entangled that the proposals must be laid aside. Two days before the session ended, an attempt to invoke cloture—a device to end debate and requiring a two-thirds vote—failed. That meant debate could have gone on indefinitely. How the Bilbos and Ellenders can do this has been shown time and again.

In early 1938, after the House had passed the Gavagan anti-lynching bill by a 277 to 120 vote, the issue came up in the Senate. From Jan. 6 to Feb. 21, through 140½ hours of "debate" in 30 legislative days, the Southern senators demonstrated who is boss when such an issue comes along. Two cloture votes were beaten. At last, Administration leaders had to move to take up other legislation awaiting action. That has happened often.

The recent Senate cloture vote showed again how some so-called "liberals" can be great hallelujah shouters on issues that do not affect them politically at home. Many Southern Democrats who were yes-men to Roosevelt for years—liberal, indeed, in spending vast sums coming from other people's pockets—are intolerant and illiberal on issues affecting civil rights in the South. It is to be expected that such senators as Ellender, Overton, Bilbo, Eastland and others will vote reaction's way on these human-rights questions; but it is revealing to see such senators as Hill of Alabama and Fulbright of Arkansas, who have made pious pretension to progressivism, following the same course.

That maverick Republican, Senator Morse of Oregon, said during an earlier futile move to get action on an anti-poll tax law, that Senate rules should be rewritten to prevent the filibustering by which a half-dozen men can thwart majority will.

The unwillingness of many sincere senators to tamper with precedents on debate is understandable. Yet these same senators concede that Southern filibuster tactics are the antithesis of the democratic process.

CHARLES LUCEY

UNDERSCORINGS

THE CENTENARY of Saint Vincent Archabbey and College, Latrobe, Pa., to be celebrated September 2-4, also marks the centenary of the Benedictine apostolate in the United States. On September 15, 1846, eighteen Benedictines from Batavia settled near Carrolltown, Pa., but soon moved to Latrobe, the present location of the Saint Vincent Archabbey, Seminary, College and Preparatory School. Fourteen members of the Hierarchy were former students of the college. The Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani, will open the centennial observance with a solemn Pontifical Mass on September 2, at which Bishop Michael J. Ready of Columbus will preach the sermon.

► Four nuns made history (and chalked up progress) in Catholic higher education on August 2 when they were awarded the Ph.D. degree *in religion* at the first commencement of the School of Sacred Theology at St. Mary's College, South Bend. They were the first women in the United States to win this degree. . . . Three other nuns, participating in the Hunter College Diamond Jubilee Contest, were among eighteen who wrote best essays on "How can the American Teacher Help to Foster Intercultural Relations?"

► The Religious of the Sacred Heart of Mary have set aside a building at Sag Harbor, Long Island, for an Institute of Arts and Sciences for Latin-American girls who have completed secondary-school requirements. The new Institute, named "Cormaria," will have accommodations for forty students. . . . St. Francis Preparatory School, founded at Loretto, Pa., by the Franciscan Brothers in 1847 and in charge of the Fathers of the Third Order Regular of St. Francis since 1907, takes up new quarters this fall on a 52-acre estate at Spring Grove, York Co., Pa. The St. Francis College will remain at Loretto.

► The letter which Archbishop McNicholas of Cincinnati recently addressed to his priests and people, on "True Education and Training in Moral Living," deserves wide circulation. "I urge you," he wrote his priests, "to interest the parents of all children in this very vital question. All your parishioners should be thoroughly familiar with the principles governing Christian education. This knowledge will make them champions of American freedom of education and also of that freedom of religion which is safeguarded by true liberty of education." To help disseminate the "five basic principles" of education outlined by the Archbishop, the *Catholic Mind* will reproduce the letter in its September issue. A.P.F.

The New World Court

TIBOR PAYZS

NOTHING SHOWS so continuous a development in international relations as international judicial settlement. One thinks of Thucydides who, five centuries before Christ, wrote: "It is not right to attack as a transgressor him who offers to submit to judicial decision." One remembers the frequent arbitrations by the Popes, both in medieval times and in our own. The Jay Treaty of 1794 between the United States and Great Britain gave an impetus to international arbitration. The peace conferences at The Hague in 1899 and 1907 gave us the Permanent Court of Arbitration; and after the First World War came the Permanent Court of International Justice.

Between the two World Wars Americans, through the repeated and long-drawn-out debates in Congress, became more conscious, perhaps, of the World Court than of any other organ of the League of Nations system. It was only in 1935 that the last attempt to have America adhere to the Court failed.

Today, however, more and more aware of the choice of a juridical world order or no world order, the American people have signified their adherence to the International Court of Justice, in the United Nations set-up, through the Senate vote of 60 to 2 on August 2, although with some reservations (explained in an editorial in this issue).

The International Court of Justice, as the new World Court is officially called, is an integral part of the United Nations. Consequently any member state of the United Nations is a member of the Court. The Court is a principal organ of the United Nations.

Such a World Court should have a major place in any well-planned machinery for the maintenance of international peace and security. Those who placed their hopes in such a machinery realize with anxiety the structural shortcomings of the existing organization, the United Nations, and the lack of that mutual understanding which results from the spiritual unity of the members.

However, an attitude of resignation will help neither the future of the United Nations as an organization nor its accomplishments toward its aim—political, economic and social world peace and security. A cure for pessimism is to make the good features obvious. The new World Court is

a good international accomplishment in design and execution. It did not, of course, just spring up, but is the result of gradual development, based on long experience in international adjudication, to which international lawyers point with pride.

The new Court is founded on a number of Articles of the Charter of the United Nations and on the Statute of the International Court of Justice. This Statute was annexed to the Charter, and was signed by the delegates of the states present at the San Francisco conference. It came into force on October 24, 1945, after it was ratified by the required number of states—twenty-nine—in accordance with their individual constitutional procedure.

It was provided that the Court shall be composed of independent judges, chosen without regard to nationality. It shall consist of fifteen judges, no two of whom shall be nationals of the same state. The Judges of the Court shall be elected by the General Assembly and the Security Council of the United Nations. Emphasis is placed on high moral character and eminent qualification for judgeship. The nomination for election is by national groups along somewhat technical lines. There is an interesting provision: in the Court the main forms of civilization and the principal legal systems of the world shall be represented.

On February 6 of this year, the election of the judges took place in London. Since five of the fifteen judges must come up for election every three years, it was necessary to determine by lot which of the fifteen judges elected should serve for three-, six- and nine-year terms. The judges of the new Court are as follows. For nine-year terms: J. Philadelpho de Barros y Azevedo, Brazil; Alejandro Alvarez, Chile; José Gustavo Guerrero, El Salvador; Prof. Jules Basdevant, France; Sir Arnold D. McNair, Great Britain. For six-year terms: Charles de Visscher, Belgium; Isidro Fabela Alfaro, Mexico; Helge Klaestad, Norway; Prof. Sergei Borisovitch Krylov, Soviet Union; Green H. Hackworth, United States. For three-year terms: John M. Read, Canada; Dr. Hsu Mo, China; Abdul Hamid Badawi Pasha, Egypt; Bohdan Winiarski, Poland; Milovan Zoricitch, Yugoslavia. Subsequently, on April 3, the Court convened at the Hague to elect its

President, in the person of José Gustavo Guerrero of El Salvador. The Vice-President is Dr. Jules Basdevant of France; and the Registrar is Edward Hambrø, Jr., of Norway. The Court remains permanently in session in The Hague.

Any international dispute between two states may be taken by them to the Court. Only states, not individuals, may be parties in cases before the Court. If a case is submitted to the Court, the decision must be complied with. If a state fails to conform to its obligations under the decision, the help of the Security Council to enforce the decision may be requested. The various organs of the United Nations or other authorized international agencies may request advisory opinions of the Court on any legal question.

Does a judge of a disputant's nationality retain the right to sit on the bench in a case before the Court? For instance, in a case between the Soviet Union and Norway, could the Russian and the Norwegian judges hear the case? Emphatically, yes. Furthermore, if the Court includes on the bench a judge of the nationality of only one of the parties, the other party may choose one of its own nationals to sit as a judge in the case. If the Court includes no judges of the nationality of the parties, each of the parties may proceed to choose a judge for the case.

States may choose other peaceful methods, besides the Court, for the settlement of their disputes. A member state, however, may voluntarily declare at any time that it recognizes from the time of this declaration the compulsory jurisdiction of the Court in certain types of cases, if and when the other party involved in the dispute shall declare a similar intention. This is the famous "optional clause." If all members should make such a declaration, it would be compulsory for all states to seek the judicial decision of the Court in certain types of disputes. At present, as noted above, such a universal compulsion does not exist.

The present Court is the direct successor of the Permanent Court of International Justice of the League of Nations. The Statute of the new Court shows little difference from that of the old one. The principal difference is that while the old Court was independent of the League, the new Court is an integral part of the structure of the United Nations.

This direct line of succession is particularly noticeable in the case of the "optional clause." In fact, the Statute of the new Court provides that any former declaration, made with a time limit not yet expired, with regard to the old Court, will be binding upon the states with regard to the new

Court. This provision applies to a considerable number of members of the United Nations, such as Argentina, Australia, Bolivia, Brazil, Canada, Colombia, Denmark, the Dominican Republic, Great Britain, Haiti, India, Iran, Luxembourg, the Netherlands, New Zealand, Nicaragua, Norway, Panama, El Salvador, South Africa and Uruguay, and to such would-be members as Bulgaria, Finland, Ireland, Portugal, Siam, Sweden and Switzerland.

The United States has accepted this jurisdiction by the Senate Resolution of August 2.

The decision of the Court must be based on international law. The procedure must take place in English and/or French. At the request of a party, however, the Court may authorize any other language to be used by that party. Hearings are public. Decisions are made by a majority of the judges present; in case of a tie the President has a casting vote. Dissenting judges are entitled to deliver separate opinions. The decisions are final and without appeal. An application for revision of a decision may be made if certain conditions exist.

Great Britain has offered to have her 87-year-old dispute with Guatemala, concerning the territory which the British call British Honduras, and the Guatemalans Belice, decided by the Court. This controversy may constitute the first case before the new Court. Remembering the sixty decisions and thirty-one advisory opinions of the old Court, we may permit ourselves to hope that the new World Court may help in leading the nations to peaceful rather than warlike settlement of their disputes.

UN'S POLITICAL LEADER

ALVIN B. GLASER

MOST OF US look upon Trygve Lie, the Secretary-General of the United Nations, as a purely administrative officer. We think of him as simply the head of the international civil service; as the one who sees that the Secretariat functions smoothly and effectively.

The history of the League of Nations helps to strengthen this view. The first Secretary-General, Sir Eric Drummond, was an old-time British civil servant. He patterned the League Secretariat very much after the style of the British Civil Service. That is, the Secretariat was to do no more than collect and distribute information and act as a clearing house for the divergent views and opinions of the member nations.

M. J. Avenol, the Frenchman who succeeded

Sir Eric, continued the latter's policies. Both believed that the Secretary-General should do no more than carry out the directives issued by the League agencies. They followed—when they should have led.

The nations and peoples have thus come to expect much the same from the UN Secretary-General. However, Trygve Lie is neither a trained civil servant nor an old-fashioned diplomat. He entered public life as a labor leader and a lawyer. When Norway was conquered he entered the government-in-exile as Foreign Minister. He is a blunt, forward-looking man who says his bit when he believes it necessary.

Mr. Lie can use these traits to the utmost, as the Charter confers on him important political functions, something the League Covenant did not grant its Secretaries-General. To expect him to act purely as an administrator would thus be expecting him to shirk two of his major duties.

The first of these duties rests, for effectiveness, on the Norwegian's own shoulders. The Security Council a few months ago voted unanimously to permit the Secretary-General to state his opinion, either orally or in writing, on any subject which that body may be discussing. The Secretary-General may likewise participate in the discussions of the Atomic Energy Commission, the Military Staff Committee, and any other organs which the Security Council may establish. Finally, if the Security Council and the Secretary-General agree, the former may appoint the latter as *rappoiteur* or mediator in any controversy being considered by the Security Council.

The General Assembly has already agreed that the Secretary-General may address its meetings on request. It is expected that the Economic and Social Council and the Trusteeship Council, when they formulate their rules, will at least permit him to address their meetings. With the Security Council already taking the lead and vesting so much power and authority in the Secretary-General, it is not inconceivable that these organs will follow this leadership and do likewise.

Let us remember that the Secretary-General is in a unique position. He is at the center of all the nations' diverging opinions and tendencies. This gives him the opportunity of making his knowledge available to all the member nations of the organization.

The Secretary-General is the one man who will be in direct contact with every member nation; who will be able to get the views of every government on all issues. From this vantage point he could well expound and interpret international trends, could also advise on the possibilities of

action at the meetings of the General Assembly and the three Councils.

Such direction, if given, would greatly aid the delegates in reaching decisions for the maintenance of peace and the betterment of the peoples of the world. It would greatly aid the general public in understanding the problems they face and the possible solutions.

That Mr. Lie intends to do precisely this was evidenced in his recent action with regard to the Iranian dispute. The Security Council was debating whether it had the right to continue to consider the matter once the two disputants—Iran and the Soviet Union—had requested its withdrawal from the agenda.

The Secretary-General at this point addressed a letter to the Security Council, asserting his opinion that it could not keep the dispute on the agenda and that the Committee of Experts should be asked to express its views on the matter. The Security Council accepted Mr. Lie's suggestion with regard to the Committee of Experts and thereby thwarted a possible rift between the member nations.

Such intervention, if it comes at the appropriate time, as it did in this case, will be of immeasurable benefit to all concerned and will greatly set the pattern of world action on many matters.

Neither Sir Eric Drummond nor M. Avenol ever took such action. They failed in their obligation to make public their knowledge of world trends. The delegates thus lacked the advice and information which they sorely needed.

The League Assembly became merely a gathering for the reading of official declarations and prepared speeches by the delegates. It was meant to become a sounding-board for world action—not, as it became, a diplomatic get-together for tea and crumpets. Which way it goes this time depends greatly on Mr. Lie; and he seems already to have set the pattern by his actions at the Security Council meetings.

However, leading or taking part in the discussion is but one part of this function. The Secretary-General formulates the agenda of each meeting. He thus helps decide what is to be discussed. He can place before the meetings various subjects which otherwise might not be examined. Similarly, by making the agenda well known in advance, he can facilitate discussion. The delegates will come to the meetings better prepared to debate and take action on the matters placed before them. The Secretary-General can thus help set the pace of action on various matters and also help shape the activities of the UN organs.

If the Secretary-General takes it upon himself to fulfill these duties, his presence will be felt the world over. He will be a policy-maker, not simply an administrator. The course of action in every matter will feel his touch, and upon him will greatly depend what policies and action the world will follow for years to come.

The other major political function of the Secretary-General is inserted right in the United Nations Charter. The provision states specifically that the Secretary-General has the power to "bring to the attention of the Security Council any matter which in his opinion may threaten the maintenance of international peace and security." This is a far cry from the old League. The Secretary-General could there summon the Council in case of an emergency *only* if a member nation requested him to do so. He was thus helpless to stop any danger to international peace, even though he was in the best position to recognize such a danger.

The members of the United Nations have recognized this shortcoming. They have given Trygve Lie and future Secretaries-General a discretionary power of no little importance. A politically unnurtured individual could misuse or never use this power. An able statesman can wield this authority with telling effect.

The case of Argentina well illustrates this point. If the Perón Government succeeds in its attempts to build up a militaristic Latin-American bloc, no one can deny that it would be a threat to international peace. Yet the United States might be hesitant about bringing the matter before the Security Council, as it might not want to have the cry of "Yankee imperialism" or "Yankee intervention" raised south of its border. Other American nations might be hesitant because of fear, while non-American nations would no doubt wait for the United States to take the lead. The Argentine-built bloc would thus go scot-free. In such a situation the Secretary-General could bring the matter before the Security Council. Being in an impartial position, fear of retaliation in any way would be lacking. Such action would force a public hearing before the world and cause the nations to make a definite decision on the matter.

It is thus easy to see that the political power and importance of the Secretary-General cannot be underestimated. No other individual is in a better position than the Secretary-General to watch the political activities of all nations. No other individual will be more capable of determining when a situation may threaten international peace and security. Given this power to bring before the Security Council any threat or

danger to international peace, the Secretary-General is in effect made the world's top policeman. If used correctly, this power can nip many would-be aggressions in time, thus saving the world much suffering and conflict.

These two powers—the power to participate in the discussions and help shape the policies and activities of the General Assembly and the three Councils, and the power to bring before the Security Council any matter which may threaten international peace—are far from administrative in nature.

If the path which Sir Eric Drummond and M. Avenol followed in the League is trod again, these powers will rarely if ever be used. The paper on which these functions are outlined will merely gather dust and the world will again lack a much-needed guiding hand. However, if Trygve Lie and his successors make full use of their powers to take an active part in the General Assembly and meetings of the three Councils, they will become a powerful force in the shaping of world policies and activities.

One thing is certain—the Secretary-General *has* important political powers and functions. Whether he uses them and how he uses them will depend very much on you and me as individuals. It will depend on whether we want guidance and advice; if so, what kind and in what direction. It will depend very much on whether we want a strong and forceful world organization or whether we are still willing to exist as citizens of individual nations, with each nation intent on controlling its own individual destiny.

AN OPEN LETTER TO MESSRS. WILSON AND FORD

BENJAMIN L. MASSE

EVEN AFTER WRITING this letter to you, I pondered several days before offering it for publication. What caused the hesitation was not so much the possibility that the gesture might be misconstrued—"open letters" to important people are sometimes the vehicle by which publicity-seekers ride to cheap notoriety—as a natural repugnance to invade your privacy.

On second thought, however, I concluded that Mr. Wilson, as President of General Motors, and Mr. Henry Ford II, as head of the Ford Motor Company, cannot in any ordinary sense be considered private citizens. As leaders of enormous business enterprises affected with a public interest, their decisions and actions are a matter of justified

concern not merely to their boards of directors, their bankers, their stockholders, and even to their workers, but to the public as well.

I address you, then, as public figures, in somewhat the same way as I would address my Congressman or the head of OPA; and I trust most sincerely that this liberty will not seem to you merely an impertinence.

To come to the point—since you are very busy men—I read with deep disappointment of your refusal to sit down with the head of the United Automobile Workers (CIO)—the union which represents your employes—in order to seek a tonic for the lagging production in the industry.

On July 27, UAW President Walter Reuther wrote to you, in obvious sincerity, suggesting such a conference. He said in part:

A survey of the UAW-CIO indicates that the few strikes current in the auto-parts and auto-suppliers' plants could not possibly account for the current low levels of auto production.

We believe the practical way to get the facts is to get the heads of the industry together with the heads of the union so that jointly they can analyze the situation in detail. . . .

Whatever the reasons are, the UAW-CIO is just as eager as management to get the industry into maximum production.

On reading that proposal in the press, some of us were prepared, if not to toss our hats in the air, at least to register hearty approval and to hope against hope for the best. We thought that it made sense. The union seemed to be responding to your criticism, that the indiscipline and irresponsibility of workers were playing hob with efficiency. Mr. Reuther seemed to be holding out an olive branch, to be saying to automobile management: "Let's stop the cat-and-dog fight and act like civilized adults. Let's forget the past and meet the future head on. Both of us have a duty to the public which, in the heat of our quarrels, we have not been faithfully performing. We've got to produce a good article and sell it at a price the public can pay; which means that we must produce efficiently. The union wants you to know that it is ready to assume its full share of the obligation."

What's wrong with that, dear Mr. Ford and Mr. Wilson? Do you suspect the sincerity of this offer to cooperate? Have your advisers, perhaps, whispered into your ears some modern equivalent of the ancient *Timeo Danaos et dona ferentes* ("I fear the Greeks even when they come bearing gifts.")? Do you think that Mr. Reuther's letter is only an insidious ruse to invade the prerogatives of management? If this is the reason for your refusal, it seems strange, indeed, that Stude-

baker and Willys Overland and several others do not share your fears.

What is it, then? There must be some more serious reason for not wanting to sit down with the UAW than any expressed in your letters to Mr. Reuther.

As you both know very much better than I do, the whole country was disturbed last winter by the "bad blood" between labor and management; and the more farsighted among our citizens were worried sick over it. What does a democracy do, the latter wondered, when disputes in basic industries so disrupt the economy as to create a state of national emergency? Does the Government twiddle its thumbs and let the country go to smash? Or does it wade in swinging and put both labor and management down for the count?

It was very significant, I thought, that even those who criticized President Truman most bitterly for his address to the country on the eve of the railroad strike and for his request to the Congress for anti-strike legislation were unable to suggest a practical alternative.

Can it be, Gentlemen, that the only alternative to self-discipline on the part of both labor and management and cooperation between them is state control, or even ownership, of the nation's basic industries?

This is a possibility, it seems to me, that you ought most seriously to consider; and the leaders of labor, especially some of the peanut politicians in the UAW, ought to consider it, too.

For some months now, I have been studying the many current suggestions for improving industrial relations, and I have even made a few myself. In all this mass of literature, two ideas recur again and again.

The first one is this: industrial relations are primarily and fundamentally human relations.

The second one, not unrelated to the first, is this: the workers must be given an incentive to produce, similar to that which animates management.

Don't you think, Gentlemen, that those ideas add up?

If you do, why did you throw a wet blanket over Mr. Reuther's offer to join with you in breaking production bottlenecks? Don't you realize that your workers, being human beings, want to feel that they have some importance in the industrial scheme of things beyond being the accidental possessors of strong backs and mechanical aptitudes? Don't you know that intelligent labor leaders—not those living back in the 1920's or even the 1890's—want the rank and file to take an interest in their work and to have a sense

of responsibility toward it? That they want to forget the days when workers did the least possible work for the cheapest possible wage you could hire them for in the open market? Don't you want to forget those days, too?

Or, perhaps, you don't think human relations and worker-interest are the keys to good industrial relations. In that event, you acted logically, of course, in rebuffing Mr. Reuther. But in that event, too, you would seem to have an obligation to the public to say just what your own ideas of industrial relations are. We're fed up with unnecessary industrial strife, and we think a lot of the trouble these past months has been unnecessary. We don't want to drift. We want answers that make sense—and we want them now.

I have written briefly, and since brevity is the soul of ruthlessness as well as of wit, some of my words may appear needlessly sharp or unfair. If so, I am sorry. In the good will of you both I have every confidence, as I have also in the good will of Walter Reuther. That is why, I suppose, I was so disappointed when you refused his invitation to confer for the good of the industry and of all of us. I thought you made a bad mistake.

CANADA'S EXPORT OF BRAINS

E. L. CHICANOT

DURING THE FIRST THREE MONTHS of 1946 some 8,139 Canadian citizens emigrated to the United States with the object of securing work and making permanent residence there. This accelerated movement of men and women from the Dominion across the border is due to relaxation of the restricted labor-exit permits required during the war years by Canadians desiring to live and work in the United States. While labor-exit permits are still required by Canadians leaving the country in search of work of a permanent nature, there is no longer compulsion on certain classes to remain in the Dominion.

The current flow may therefore be considered as tending to find its normal level. Permits issued in 1945 aggregated 21,231. The increase to a rate of approximately 30,000 a year at the present time is apparently attributable to the greater number of discharges from the armed forces and the consequent flooding of the labor market.

The reception of some thirty thousand new residents a year from a single source is probably not a matter of very great moment to the people of the United States, and can be expected to cause

scarcely a ripple on the current of that nation's affairs. The significance, however, of the loss of such a body from so small a population as Canada's may be gauged from the fact that this number represents more than seventeen per cent of the year's natural increase.

Nor are these men and women the kind of individuals ordinarily understood by the term "immigrant"—impoverished, poorly educated, perhaps ill-nourished, seeking almost in desperation the most elementary opportunities their own countries cannot offer them. They are the cream of the nation—for the main part students and university graduates, nurses, professional men and young executives—going off because another country promises them even more than a rich homeland can offer them.

Announcement of the current exodus in the public press occasions no stir, raises no cry of alarm, arouses no indignation in Canada. Most informed Canadians are aware that the leakage is taking place all the time, though they may not be able to appreciate the full extent of the annual toll or estimate the aggregate effect. They have come to regard it apathetically, as something more or less inevitable, one of those things one regards as too bad but can't do anything about.

Canada received its firm foundation of Anglo-Saxon stock from the United States in the movement of the United Empire Loyalists, but almost ever since this transfer the descendants of these people as well as those of the earlier French settlers have been returning across the border, usually to be permanently lost to the land of their birth. Between 1820 and 1940 some 3,100,000 persons from Canada and Newfoundland emigrated to the United States.

The official returns would indicate that United States citizens of Canadian ancestry in 1940 numbered about 5,000,000. That is not much in the aggregate of the Republic's people, but it represented almost half of the population registered in Canada at that time. Canada's population would have been nearly fifty per cent greater had she been able to retain these sons and daughters and been similarly successful in keeping their children. The Canadian content may be lost in the great American mass; but those who make it up are sorely missed in the homeland.

An analysis of Canada's population, immigration and emigration statistics since the first Dominion census was taken in 1871 makes some remarkable disclosures. In the period up to 1931, when the depression made it advisable to clamp down the barriers against a further ingress of people, the Dominion was able to keep one immi-

grant of every three she received, and for every foreign-born newcomer she was able to retain and assimilate, a native-born Canadian departed for the United States. Thus during the sixty years the Dominion added to her numbers purely at the rate of natural increase.

But the situation was even worse than this would indicate, for it was no straight exchange of immigrant for emigrant. The immigrant was ordinarily poor, without much education, capable only of engaging in work of primary nature. The citizen who left had at the very least enjoyed the advantages of a Canadian upbringing, had been nourished and educated under the best of conditions and was usually capable of at least semi-skilled work. More often he was the product of the Dominion's schools of higher learning.

Talking with students of Canada's universities, one might at times be excused for concluding that these institutions are maintained quite substantially for the benefit of the United States. Certain faculties have long accepted the fact that a substantial proportion of their graduates each year will be absorbed by the United States, and they take this into the reckoning. The same is true of certain hospitals and graduating classes of nurses. Student after student interviewed at schools of higher learning across Canada is quite candid about his intention of heading across the border as soon as he gets his diploma, without even making an attempt to locate in Canada. He may even be picked up before graduation by an American employer.

On the national scale, this steady flow can have little discernible effect in the United States. It is a very different matter, regarded from Canada's point of view. It constitutes a most serious national problem, a loss of population in both quantity and quality the Dominion can ill afford. And it is a problem which, so far from lessening, seems due to increase in seriousness.

The Canadian birthrate and rate of natural increase, while still healthy in comparison with those of most countries, are steadily declining and have been as far back as records go. This is calamitous in the case of a young, inadequately developed country where there is little hope or expectation of immigration constituting the factor in future growth that it did in the past. Based on population development in the past, which involved the factor of a periodic vigorous immigration, official demographers have estimated that Canada's people will reach their maximum numbers before the end of the present century, when still short of 15,000,000. From the standpoint of numbers alone, Canada must conserve her citizens in the future.

The general apathy towards this drainage of the cream of Canada's youth does not extend to the more serious or thinking side of the Canadian people. It is a continuous topic of discussion in more studious circles, and surveys of opinion are periodically conducted among business and professional men, educators, etc., in an effort to get at the fundamental reason for the seepage.

The situation is seen to be the inevitable consequence of a smaller, less prosperous people living alongside one so vastly more populous and wealthy. The glamorous publicity of American life to which Canadian youth is subjected through the motion picture, the radio, magazines and other media which cross the border without hindrance, is held to be a powerful factor. Money talks, say others, and figures of wages and salaries in many American fields sound fabulous to those who do not translate these into purchasing power or take into account the higher cost of living. Many suggest, as a remedy, making posts in business and government more attractive through higher pay, offering greater remuneration and better opportunities for advancement in administrative and research positions. There is a feeling that Canada's unquestionable international advance and growing sense of nationhood may tend to act as something of a brake by dissipating a feeling of inferiority which seems to exist in the subconscious.

The pitiful explanation, which seems to comprehend all others, is that Canada is not growing rapidly enough in a fundamental way, that the luxuriance of the foliage is too much for the roots. The educational and cultural development of Canadian youth is in excess of the country's ability to absorb the product. The primary work of Canada has always been done by immigrants, who have accounted for the land clearing, the railroad construction and such work requiring laborious collective effort. The sons and daughters of immigrants seldom remain in such primary phases of the nation's life, but aspire to white-collar jobs, the professions, etc. The places of immigrants can be taken only by other immigrants, and they have not been coming to the country at a sufficient rate and activating basic industry in such a way as to absorb those educated above elementary tasks.

There remains, of course, a vast work of elemental development yet to be undertaken over the Canadian area, so rich in natural resources; but there has been virtually no immigration to the country since 1931. Meanwhile, in the last twelve years, the number of university graduates in Canada has increased by about fifty per cent. Nearly three per cent of the young people growing up in Canada today—about four per cent of the young

men and one and a half per cent of the young women—become university graduates. Through the Government's generous assistance to her ex-servicemen, many youths who ordinarily would not have gone to college are enabled to do so.

Considering all phases of the situation, it is perfectly natural that many of these educated and trained young Canadians should move across the border, as they so easily can, into the land of a neighbor where they are apparently welcomed and rapidly absorbed into the national life. Whether this trend can ever be halted seems problematical. Certainly, it would seem, no marked improvement can be looked for until Canada experiences a wider, more intensive development.

From the standpoint of her economic interests she cannot but deplore it. Fortunately there are other aspects, and the picture is not entirely a gloomy one. In the bigger concept she may regard these sons and daughters as not entirely lost but merely redistributed in the great, harmonious family of North America. The upbringing and education Canada has given them will, she may hope, be turned in the long run to the benefit of the whole continent, of all humanity.

DIARY OF A CONFERENCE

July 4. The Council of Foreign Ministers agreed to issue invitations to twenty-one nations to meet in Paris, July 29, for a Peace Conference.

July 5. Mr. Molotov refused to allow invitations to go out unless the Big Four drafted rules of procedure for the proposed Conference.

July 6. Four times during the day's discussions Mr. Byrnes insisted that the procedural rules proposed by the Foreign Ministers should not bind the Conference.

July 8. Mr. Byrnes twice repeated his position on procedural rules. The Foreign Ministers agreed that their proposed rules should not bind the Peace Conference. The rules called for a two-thirds majority of the Conference on recommendation to the Council of Foreign Ministers regarding the peace treaties. Matters of procedure —e.g. the amendment or suspension of the rules proposed by the Foreign Ministers—should be by simple majority.

July 30. In his opening speech at the Peace Conference, Mr. Byrnes said the United States will stand by its agreements in the Council [of Foreign Ministers.] But if the Conference should by a two-thirds vote of the governments here represented make a contrary recommendation, the United States will use its influence to secure the adoption of that recommendation by the Council.

August 3. M. Spaak of Belgium asked the other

great Powers to follow the example of the United States and pledge themselves to accept recommendations offered by a two-thirds vote.

August 4. In a meeting of the rules committee (on which is represented every nation present at the Peace Conference) the small nations pressed for the right to offer recommendations by simple majority. Great Britain offered a compromise by which recommendations would be offered either by simple majority or by a two-thirds vote. Mr. Byrnes accepted this compromise. By his pledge of July 30, a two-thirds vote would bind him to oppose what he had formerly agreed to in the Council of Foreign Ministers; not so a simple majority vote. But he would be willing at least to let the small nations have their say.

August 4. Mr. Molotov made a speech in which he said: 1) Mr. Byrnes was inconsistent in receding from the procedural rules agreed to by the Big Four; 2) Mr. Byrnes had refused to call the Foreign Ministers together when asked by Mr. Molotov, but agreed when asked by Canada; 3) the "Anglo-Saxon bloc" was trying to steamroller Russia.

Mr. Byrnes replied: 1) that the record showed (cf. July 6 and 8) that he had never regarded the Big Four rules of procedure as anything but tentative; 2) Mr. Molotov had wanted the Foreign Ministers to meet to impose chairmen on the Conference and its committees, while Canada's proposal was that they meet concurrently with the Conference to study its recommendations as they came up; 3) that the Soviets had stubbornly opposed every move in the direction of broadening the base of the Conference or giving it freedom of action.

August 7. At 2:15 a.m. after a long and bitter delaying action by the Russians, during which it was twice thought that Mr. Molotov would walk out, the British compromise was adopted 15 to 6.

C. K.

WHO'S WHO

DR. TIBOR PAYZS, who has been with the Department of Government at Loyola University, Chicago, for the past several years, joins the Faculty of the University of Detroit this fall as Professor of Government.

ALVIN B. GLASER, Master of Arts in International Relations and Organization, has worked as an international-affairs analyst for the Library of Congress and has contributed to *World Affairs* and the "Wake Up America" debates-in-print of the American Economic Foundation.

E. L. CHICANOT, well known to AMERICA readers for his surveys and interpretations of the Canadian social scene, was born in England but has lived in Canada for the past thirty years.

THE 79th CONGRESS

WHEN THE 79th Congress convened in January, 1945, it faced an almost unprecedented challenge. It had to contribute its share toward winning the greatest war in all history and at the same time to think of peace. Specifically, it had to lay the legislative foundation for an orderly shift from war production to a peacetime economy. And it had to establish a foreign policy that would ensure the nation's safety, promote world order and bring to the world some hope of peace.

Theoretically controlled by the Democratic Party, which elected the late President Roosevelt to a fourth term in 1944 and gave him comfortable majorities in both House and Senate, the 79th Congress began its work under favorable auspices. The Administration had a comprehensive program for winning the war and the peace, and with a Democratic majority on Capitol Hill chances seemed good that this time the fruits of war would not be lost, as they had been in the past, by a split between the Legislature and the Chief Executive.

This hope was only imperfectly realized. The 79th Congress fought with Mr. Roosevelt and it fought with his successor. The Democratic majority turned out to be a paper majority, as it had in the 77th and 78th Congresses, and a coalition of Republicans and conservative Democrats, frequently out of step with the Administration, seized control of the legislative machinery. The result was often deadlock or compromise.

By and large the Congress approved the Administration's international program. It ratified the United Nations Charter and the Bretton Woods monetary agreements. It endorsed UNRRA, the loan to Britain and membership in the Court of International Justice.

But the bulk of President Truman's domestic proposals it either rejected outright or liberally watered down. Among the important reform measures rejected by the Republocrats were liberalization of unemployment compensation, establishment of a Fair-Employment Practice Committee, a raise in the minimum-wage rate, various proposals for promoting industrial peace, the Wagner-Ellender-Taft housing program, and health insurance. The Congress approved only in part recommendations for renewal of OPA, a full-employment program, a housing program for veterans and extension of the draft law.

Opinions on the 79th Congress differ according to one's social outlook. Conservatives have a high regard for it, and their opposite numbers—in general the people who voted four times for

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Franklin Roosevelt—condemn it most heartily. Whether history will agree with AFL President William Green that the 79th was one of the worst Congresses in our annals; or with conservatives, that it called a halt to unsound social reform and the drift toward executive supremacy, remains to be seen. The voters will pass an earlier if less definitive verdict in November.

FOOD PRICES AND FARMERS

THE RESTRICTED food-buying capacity of the dollar only confirms reports that the general trend in food prices is still upward. While fantastic July levels of certain items, such as meat, have fortunately not endured, still the consumer has reason for concern about the future diet of his family. For the present, especially in view of available purchasing power, food supplies do not fully meet demand. Emergency export of foodstuffs more than made up for curtailment of vast Army-Navy procurements of a year ago. Adjustment of supply to demand cannot therefore be expected to bring food prices down soon.

Most city dwellers probably think farmers are uniformly rejoicing over this. Some are, but many are not. They remember the early 'twenties and the traditional sharp drop which follows upon a rapid rise. To farmers whose common sense outweighs their desire for gain, the present build-up looks like the prelude to another agricultural disaster. This time, farmers are generally better prepared. Many have wisely avoided land speculation and paid off debts to achieve a sound financial position. But the dangers inherent in excessive fluctuation of agricultural prices are present, and cannot be forestalled completely by individual farmer initiative. That will be the case until a program for stabilization of farm prices and income, more satisfactory than present methods, is put into effect.

Some farmers, notably dairymen, still think return of "free enterprise" in agriculture is the answer. Under such a philosophy, subsidies and price control—and, logically, support-prices, loans and parity—would have to go. With this, most farmers and agricultural economists would not agree. They recognize that farm-price regulation is here to stay. Two decades of experiment have convinced them of its necessity, even if a completely satisfactory formula is not yet found.

August 20 is the date after which ceilings can be put back on certain farm products, such as

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meat, poultry, dairy products, grain. The new OPA Act also makes possible some subsidies until next April. These powers can and should be used to salvage the purchasing power of the consumer's dollar and to save the farmer from dangerous price rises. However, it must be clearly recognized that these are but half-measures. We should be using this period of grace to work out a long-term farm-price stabilization program, one which would make it possible for farmers and consumers really to plan ahead.

WORLD COURT

WHEN THE SENATE, on August 2, voted to accept compulsory jurisdiction by the World Court, it overthrew almost fifty years of senatorial precedent. The exasperated John Hay, McKinley's Secretary of State, who had vainly tried to get the Senate to accept the World Court at the Hague, likened a treaty going into the Senate to a bull going into the ring: "One thing is certain; it will never leave the arena alive."

The 60-2 vote of August 2 is a measure of the advance in Senate thinking since 1899, and even since 1935, when the World Court was last mooted in the Senate.

Tradition was not, however, wholly shattered. Exempted from the World Court's compulsory jurisdiction were internal and domestic matters—as determined by the United States. Though our sovereignty in such matters is guarded by the double protection of the "domestic jurisdiction" clause of the UN Charter and our power of veto, the Senate felt it necessary to make this explicit in the resolution accepting the Court's jurisdiction.

Yet it would be unfair to minimize the importance of the Senate's decision. We have, in fact, accepted compulsory jurisdiction by the World Court in non-domestic matters; and we could not, without stultifying ourselves before the world, invoke domestic jurisdiction in every instance in which we preferred to be free. Nor, we may justifiably hope, would the sense of fairness of our people stand for such chicanery.

If it be true that in matters of social progress, governments—especially in the case of bodies with so long and stable terms of office as those of our senators—are more likely to be behind the people than ahead of them, we can see in the Senate vote an indication of the American people's awakening to their role in world affairs and their determination to fill that role well.

JOINT ACTION FOR PEACE

FOR ALL MEN of good will, for all those who accept Christ on His own terms as their Way, Truth and Life, peace on earth is no elusive dream. It is an infallible promise. The gospel itself is a summons to world collaboration, the one ideal preamble for a peace treaty. The Living Voice of the Master prays, and the Master spends Himself still, that we may be *one* in loyal service of the Old Law made perfect in the New. But the peace He promises our united hearts and nations the world cannot give. It can only receive. The outstretched hand and open heart of Christ invite us to build one world on one faith in Him. He is "our peace."

To this level of reality in human relations have our thoughts and hopes been raised by two summer headlines, from London and Tokyo. The World Council of Churches, of Protestant inspiration, urges immediate adoption of a plan to seek collaboration "at the highest level" with the Roman Catholic Church in "putting a world Christian point of view on peace problems before the statesmen of the world." At almost the same hour Bishop O'Hara of Buffalo and Bishop Ready of Columbus bear a "message of peace" from the Holy Father to the conquered Japanese, and ask their Buddhist priests to form with Catholics "a united front against nationalism and immorality."

Both of these proposals aim at concordant inter-faith action.

Statesmen have heard the *complete* Christian message of peace a hundred times since the war began, broadcast from "levels" high and low within the Teaching Church of Christ. They have not failed to note the Holy Father's reiterated appeal to *all* men of good will to build their peace upon the foundation of the divine moral law which unites them, rather than upon the sectarian passion and power which divide them. We have piped to them insistently. Many of our top-level peacemakers *have* listened, and do bear with them to the council table our hopes for a peace not too un-Christian. Their insistence on a pattern of "protection" for human rights, we may hope and pray, will bear some welcome fruit. These and other "minimum demands" precariously assured, the statesmen are faced with their own problem of political collaboration, of justice and charity towards those who (sometimes in all good faith) regard them as infidels or dreamers. In a world of nation-states jealous of their "sovereignty" and "standard of living," the way of the statesman is hard, especially if he be a Christian statesman. For

he knows that Christ will not be *imposed* upon His people. They must answer His invitation willingly.

But the divine moral law, as reason and His own declaration make plain, *is imposed* on all human hearts and human institutions. That is why Buddhist and Catholic and Protestant alike may preach "jointly" in Japan against nationalism and immoralism, the universal enemies of peace.

This is why they can speak together in the whole world on behalf of God-given human rights, in defense of fundamental justice, domestic and international, without fear of *communicatio in sacris* and consequent compromise on religious beliefs.

The Holy Father has often invited men of good will, not of his fold, to cooperate with him in his struggle for justice and right. The World Council's search for collaboration "at the highest levels" may mean that the Protestant groups are attempting an answer, in their own way, to the Pope's invitation.

Pope Pius XII spoke on Christmas Eve, 1939, of "that universal love which is the substance and objective of the Christian message, and therefore builds a bridge also toward those who have not the blessing of sharing in our faith." If our joint action for peace cannot be corporate, let it by all means be parallel, with bridges thrown across the lines that never meet. Here all men of good will, be they statesmen or plain "people," may forget the politics of pressure and remember—or discover—that they are one brotherhood in Christ.

RED ERRORS—OUR FORCE

IN THREE, at least, of the world's agonizing countries, Russia is perpetrating moral injustices and political blunders. In Hungary, by rejecting for the third specific time the overtures of the United States toward fulfilling the Yalta pledge to cooperate in the democratic reconstruction of the former Axis satellites, she has openly broken her solemn word. In Germany, by refusing to join and by violently denouncing the economic merger of the western zones, she has violated her Potsdam pledge to cooperate in administering Germany as an economic unit. In Austria, by her recent stand against nationalization measures—a stand in reality against the liberalized control measures adopted by the Big Four on July 28 (cf. "Lesson from Austria," July 13)—she makes clear her intention of defaulting on the pledges made at both Moscow and Potsdam to assure a "free and independent Austria."

It has been clear for some time and is now simply inescapable that these three instances show an utter disregard for the sanctity of the pledged word. They represent injustices, and on them no peace will ever find foundation.

But they represent something else, too, which is perhaps not given the consideration it deserves. These policies and actions are also political blunders. This is most evident in Austria. There, in an open attempt to minimize the freedom of action of the Austrian Government, Russia has been forced to move for the nullification of the recently passed law for the nationalization of industry. This it does on the ground that Austria is thereby disposing of German property without the written consent of the Allies, which is a direct contradiction of the Soviet's prior stand that all such property is Russian under the terms of Potsdam. That such double-talk is a political *faux pas* of the first water is shown by the fact that even the Communists in Austria (and in France, where nationalization is a policy) have been embarrassed by it.

Russia's stubborn abstention from the economic unification of Germany is a political blunder, too, for it not only proves conclusively to the world that Moscow will not cooperate, but it has the effect of bringing home to the German people themselves that freedom in Germany can be hoped for only in the western occupied zones. In Hungary as well, Russia's rejection of the American offer to cooperate for reconstruction is a political boner, for, with ruin staring her in the face, Hungary must realize that her interests lie with the west.

Unfortunately, however, in our present world it is quite possible for a nation to commit moral wrongs and political blunders and still emerge a winner. It is possible, unless the other nations are strong where the offender is weak. Russia is weak in morals and in political integrity; therefore it behooves the United States particularly to be strong in exactly those two spheres. We cannot compete, nor would we, in extending our military and economic power octopus-like over central and eastern Europe. But we must be firmer and sharper than ever in standing on moral and political principle.

The zero hour when we must stop yielding (for all these Russian moves are but another application of the insidious veto) has indeed struck. This is the last chance to be strong where Russia is weak; if we prove weak here on principles, half of Europe is indeed down the maw of the Red giant.

LITERATURE AND ART

ABOUT THE SOURCE OF *PARADISE LOST*

GENE GREWE

WHEN I WAS YOUNGER and used to write small articles for a local monthly paper, my nemesis was the publisher who apparently had never heard of proof-reading. Invariably some verb would be omitted or an important connective would be misplaced, and although I probably flattered myself to think that I was even read or that my by-line was noticed, I felt that everyone in the neighborhood was thinking I was an over-enthusiastic youth who should have learned to write before he tried to publish. Ever since, I have always given writers the benefit of any doubt and have discounted countless mistakes with: "Poor chap! The proof-reader must have been out to lunch when that slipped through."

That was my first and natural reaction, then, when I noticed the title of the article in the Literature and Art section of the July 27 AMERICA. It read: "The Source of *Paradise Lost*." I looked again. Yes, it read: "*The Source . . .*" (italics mine). Now I have done some work on *Paradise Lost* and actually have spent more time on source materials than on the poem itself. Thus I was shocked, at best, to learn that Milton's epic had been narrowed down to one source. But then I recalled the proof-reader and his lunch, and read farther. Surely the author would make it clear in the article that a new possible source for Milton's admittedly unoriginal poem had been discovered. I read the article not once, but several times. The proof-reader had not been out for his noon revitalizer. The author meant "*The Source . . .*" and in the whole article proceeded to discuss this source in a naïve, misleading and unscholarly fashion.

M. Whitcomb Hess's article was naïve in its use of terms and in its statements, which give the impression that the author had done a startling and original work. At the outset it is stated that "Edmund Gosse was the first critic to show Milton's plagiarism in *Paradise Lost* from Vondel's choral drama *Lucifer . . .*" Now plagiarism is a word which has a rather nasty connotation. Today, a plagiarist is considered the lowest form of *genus scriptor*. He is generally thought to be a fellow who is too lazy, or actually lacking in ability, to do original thinking—a man who is satisfied to copy what has proved successful and to peddle his work as something he has just dashed off. But this ugly connotation, which now automatically comes to mind when we see the word, should not be considered in discussing Milton.

Actually, it was not until 1885 that, at a convention at Berne, Switzerland, international copyright standards were established. No such standards were in existence in the sixteenth and seventeenth centuries. Any scholar knows that Shakespeare was in many ways as original as the men who step up the tempo of a Chopin waltz, add some lyrics and pose as the creators of a new song hit. Of course Shakespeare would not hold the exalted position in literature which he justifiably holds if he had done no more than the modern "song writers." He was certainly a great creative genius. But who is able to deny his indebtedness to Cinthio, Belleforest, Plautus, Holinshed and North? And who, after he has compared Shakespeare's works with his sources, especially with Holinshed's *Chronicles* and North's *Plutarch's*

Lives, can deny the overall similarity and in many cases the word-for-word copying?

Spenser, until recently (and perhaps in some minds still) considered one of the big three in English literature, was not spectacularly original in his sometime epic *Faerie Queene*. In his famous letter to Sir Walter Raleigh, Spenser says that he has followed Homer, Virgil, Ariosto and Tasso. And although unconfessed, his debt to Chaucer's *Sir Thopas* is obvious. Josephine W. Bennett, in her fine, scholarly study, *The Evolution of "The Faerie Queene,"* discusses the source materials of this poem for over 250 pages, carefully placing side by side almost identical passages from Spenser's work and that of his predecessors.

George Coffin Taylor, in his *Milton's Use of Du Bartas*, very carefully comments on the

... hazardousness of venturing a statement of the influence of individual authors or individual works on *Paradise Lost* by reason of the fact that practically every theme of any importance in it had become the common property for literary exercises of the writers of Milton's age and the ages preceding. . . .

I do not wish to go further astray on this point, for I feel that for most readers of the Literature and Art section it is elementary. But I did want to show that borrowing, remodeling, improving upon, and in some cases verbatim copying were certainly not uncommon during the period under discussion, and the use of the world *plagiarism* in such a context is a little unfair and prejudicial.

The article is misleading because, as I have already hinted, the implication throughout is that the author seems to believe the source of *Paradise Lost* has been turned up. No remarks suggest an awareness of other scholarship in this fertile field; no other interpretation of the subject-matter at hand is admitted.

William Vaughn Moody, in his prefatory essay to his Cambridge Edition of Milton's *Paradise Lost*, devotes two pages to a discussion of sources. He points out the influence on Milton of Phineas Fletcher's *Locustae*, a Latin poem published in 1627. He mentions the Italian Andreini, who wrote a play called *Adamo*. This was about the same subject-matter as *Paradise Lost*, with some exceptions which Moody is careful to list. Finally, he examines Vondel, although he bases his conclusions on an investigation by George Edmundson in 1885 (eight years after the Gosse report, but evidently independent of it), which James Holly Hanford says is the fullest statement of Vondel's influence. Similarities between the work of Milton and Vondel are admitted. Moody deducts from Edmundson's report on the score of pioneer enthusiasm, even though he is willing to grant that the bulk of evidence presented is considerable. He did not, however, throw out the other evidence in favor of Vondel.

More recent scholarship cites many sources, and not merely those which possess the same characters, or similar ideas, but actual word-for-word copying in countless cases and paraphrasing for better poetic writing in others. Denis Saurat, the French scholar, startled Milton scholars in the 'twenties with the chapters on sources in his *Milton, Man and Thinker*. He devoted some time to the then-routine biblical references and the influence of the Roman Catholic Fathers, but his more striking and interesting material is that concerned with the *Cabala* and the *Zohar*. The *Zohar* is an all-Hebrew cabalistic book and, of course, un-Christian. Thus when Hess suggests that Milton did not confess

borrowing from Vondel because of the latter's Catholicism, he almost admits a superficial familiarity with *Paradise Lost*, for not only is this poem not Catholic, but in many instances even un- and anti-Christian.

Saurat discusses the "retraction" theory of creation, according to which God withdrew some of His powers from part of His Being; what was left became (as more and more powers were retracted) the Son, then Christ, then the material world. The importance of all this is that Saurat insists, and with sufficient internal evidence, that this is Milton's view of theology and the world, and that he could find this view nowhere but in the *Zobar*.

The *hexaemeral* tradition is another factor to be considered by a scholar in a consideration of sources. It is that stream in literature which has treated of the theme of creation, and it is one which Hess significantly left unmentioned in the article. I would like to suggest *The Hexaemeral Literature* by Frank E. Robbins for the author's information; it is probably the most valuable study which throws light on the creation themes in *Paradise Lost*. Grant McColley traces this tradition in his *The Birth of an Epic* and maintains that Milton's poem is its high point. But enough of this. The fact of Milton's wide borrowing is again made obvious, and it becomes clearer that a suggestion that Milton's epic was stolen from Vondel, without acknowledgement of such other source studies as I have listed, is not a little misleading.

Finally, it would appear that the article in question was done in an unscholarly fashion. Certainly it is not to be expected that we should find doctoral theses in the Literature and Art section; if we did, I suspect that its popularity would fall off sharply. But if a scholarly topic is to be presented, it should be one which can be handled adequately in a few thousand words. The author should be very familiar with his subject. Sufficient evidence for the theme should be presented, and the reader should be able to expect more than a re-hash of an earlier, even if little known, article.

A study of Vondel for Vondel's sake may have been interesting, without making extravagant claims. In such an article an author would profitably have read and referred to *Joost van den Vondel*, an interesting essay by Professor A. J. Barnouw. Barnouw notes that Vondel studied du Bartas, who is an important figure in the *hexaemeral* tradition. Vondel was so well-acquainted with du Bartas that he translated *Les Pères* and *La Magnificence*, part of the second week of his *La Sepmaine*, into Dutch. If we had time it would be interesting to place *La Sepmaine* and *Lucifer* in juxtaposition; I am sure we would then see that even Vondel may be guilty of, shall I say, "plagiarism." For Hanford, in his *A Milton Handbook*, says: "The much-argued case for the Dutch poet Vondel's *Lucifer* and his *Adam in Banishment* is less impressive when we consider Vondel's own debt to Grotius, du Bartas and other writers whom Milton knew."

Now du Bartas also influenced Milton. Taylor convinces us of this in his aforementioned book, stating that the influence was by way of Joshua Sylvester's translation of *La Sepmaine*, which he called *The Divine Weekes and Workes*. A tie-up of these three—du Bartas, Vondel and Milton—or at least an analysis of Vondel as a link in this development, could have been very useful and would have been more original.

But, if we accept the theme of the Hess article, we should be able to expect at least an attempt at a comparative analysis of *Lucifer* and *Paradise Lost*, placing parts of both works side by side and indicating similarities. The drama,

Lucifer, is recounted sketchily, not quite act by act, and the claim made that here and there it is remarkably parallel to *Paradise Lost*. Of course, in Vondel there is but one battle, and Michael uses his special lightning sword only when Lucifer's weapon touches the sacred name on God's banner; in Milton the battle lasts three days and the rebels are put down by the Son of God Himself. Then, too, in Vondel the creation of man comes before the fall of the angels; while in Milton, Lucifer's rebellion comes first. This, to my mind, is a difference which fundamentally affects the motivation of the very important "villains." Lucifer is the protagonist in the play, a consideration sometimes proposed but hardly tenable in the epic. But the Hess assertion is that *other than this* the "general action and dénouement remain the same." There are no speeches or descriptions placed side by side, or consecutively, for our comparison. No accounting is made for the much greater length and, therefore, the additional material in the epic. As a matter of fact, though, if the whole rest of the poem were copied from the play, I am afraid that *Lucifer* must have been very bad theatre.

I am not unwilling to grant similarities and influences when shown, but the whole tone of the article in question has been painfully reminiscent of that fallacy which we take such great pains to have our freshmen avoid: *Post hoc, ergo propter hoc!* I hope that by now it is obvious that the problem of sources cannot be so easily settled.

As I noted earlier, Moody deducted some from Edmundson's findings on the ground of pioneer enthusiasm. Gosse, if he was first, was undoubtedly equally over-enthusiastic, and Hess simply failed to deduct, as Moody did. It is quite likely that Vondel did influence Milton. How much and in just what way is still not clear despite "The Source of *Paradise Lost*." Perhaps one of these days someone may consider the Gosse article and that of Edmundson in the light of twentieth-century research into this problem of sources. Properly done, such an article would do much to place this Dutchman in his correct perspective and, in so doing, might change Milton's position accordingly.

BOOKS

CAUTION FOR TRIESTE TINKERS

THE DANZIG DILEMMA. A STUDY IN PEACEMAKING BY COMPROMISE. By John Brown Mason. Stanford University Press. \$4

AFTER WORLD WAR I, the peacemakers, the Big Four—practically the Big Three, Clemenceau, Lloyd George and Wilson, for Orlando did not play an important role—had to decide what to do with Danzig. Poland had been promised free access to the Baltic Sea; Danzig, located at the top of the Polish corridor, was the port giving such an access. On the other hand, the overwhelming majority of Danzig's inhabitants were Germans, who were most energetically opposed to passing under the Polish rule. A compromise was accepted: Danzig became a Free City guaranteed by the League of Nations. Special rights and privileges were given to Poland (for instance, Danzig was included in the Polish customs system); Poland supervised Danzig's Foreign Relations.

Did this solution work? That is a very timely question, for a solution similar to that of 1919 for Danzig has today been proposed for Trieste, which became Italian after World War I and is today claimed by Yugoslavia. The conference of the four foreign ministers of the United States, England,

France and the USSR has decided to internationalize the Adriatic port—though neither Italy nor Yugoslavia is at present willing to accept this solution.

John Brown Mason's book is a very thorough study. It contains a chapter on the history of Danzig and some other historical material—particularly on the conditions under which the Danzig compromise was accepted. But in general the author's attention is devoted to legal problems, to descriptions of the complicated legal provisions and institutions which were set up in order to protect the sovereignty of the Free City and to maintain particular Polish rights.

It is regrettable that Dr. Mason did not describe in more detail the methods by which the Nazi Governments of Danzig practically hamstrung their democratic and Catholic opponents and deprived them of their rights, by taking advantage of the weaknesses and legalistic behavior of the League of Nations. This omission is probably due to the fact that the author did not intend to repeat the analysis presented in H. L. Leonhardt's *Nazi Conquest of Danzig* (Chicago, 1942). Mason states correctly: "At first the League asserted itself resolutely, but gradually it fell into a state of words and observations. Under the influence of Great Britain's weak policy . . . the League failed in its definite legal obligations to guarantee the democratic provisions of the Constitution of the Free City" (p. 301). Therefore it is somewhat surprising that Mason apparently believes that the Free-City-of-Danzig arrangement was a success—since there was no clash of arms during twenty years. But there was no clash of arms because the general world situation did not permit it. As soon as Germany felt strong enough to challenge the arrangement, it was challenged. The Danzig compromise could last only as long as there was no general crisis. It did not prevent the general crisis brought about by the rise of nazism to power, though Mason is right in rejecting those views which ascribe to the Danzig question a major or even decisive role in the outbreak of World War II. Danzig was not a cause, but a symptom, of universal unrest and of discontent with the *status quo*.

Even if a reader looking for an analysis of international policies will be somewhat disappointed, he will admire the learning of the author. A considerable amount of research is contained in the book. The bibliography covers fourteen pages; documents and almost inaccessible source material are utilized. In any case, the book shows that elaborate legal machineries and provisions cannot help, if the international organization destined to maintain the independence of a free or internationalized city is not willing or able to act. I hope that Mason's book will teach this lesson to those who are today concerned with the fate of Trieste. Internationalization may be a compromise for the moment, but such a compromise is no guarantee that the precarious and rather artificial solution will last. WALDEMAR GURIAN

PEACE-CONFERENCE FOOTNOTES

SUITORS AND SUPPLIANTS. By Stephen Bonsal. Prentice-Hall, Inc. \$3.50

BEING A NEWSPAPERMAN, Stephen Bonsal found it very easy to take copious notes while serving as special aide to Colonel House during the Paris Peace Conference after World War I. Some of these notes, published two years ago under the title *Unfinished Business*, earned their provident author the coveted 1944 Pulitzer Prize for history writing. These same notes, or rather the left-over scraps, have been compiled into a second volume.

It is not likely that the author will win another Pulitzer history prize for this second book but, history or no history, he has produced a book that makes more interesting reading for the average reader than *Unfinished Business*. The material in this work is doctored up considerably and it is difficult at times to know when the diary really speaks for itself and when the distinguished author is interpolating his thoughts of twenty-seven years later. It makes little difference, anyway, because by the time you get a few pages into the book your imagination is taken by the great characters who march across the stage, enlivened by the pen of a man who knew them all. You will forgive because he has made a worthwhile book in the process.

Suitors and suppliants are those whose only claim is mercy, magnanimity and justice. This book, then, is about men who came to Paris from all over the world to plead their cause before the powerful of the land. Ironically enough, these are in large part the same claims which the peacemakers in Paris of 1946 must reckon with. They are the Italians and Fiume, the Arabs and the pledges of Lawrence, King Nicholas of Montenegro, Essad Pasha of Albania, the Czechs and Slovaks, the Poles, Ukrainians, Greeks, Rumanians, Koreans and Japanese.

Of unusual interest are Bonsal's accounts of his meetings with celebrated personalities like Paderewski, Father Hlinka, King Nicholas and the charming Venizelos. The liberal use of description and direct discourse make an important chapter of history live again. It is rather interesting that he records no meeting with any representative of the Pope, then the "prisoner of the Vatican."

Perhaps it is asking too much of a work based on a diary to look for more than just the snatches these chapters provide. There is a sense of incompleteness. The stories have no beginning and no end. But that is history itself. If few of Bonsal's suitors and suppliants went away from Paris satisfied and if the verdict of the years has shown how peace treaties don't always settle long-term disputes (although they may give them a new turn), this is just a reminder that we'd better not expect too much out of the Paris of the twenty-one nations meeting after World War II.

ROBERT A. GRAHAM

JURIDICAL PRINCIPLE LACKING

THE NUREMBERG TRIAL AND AGGRESSIVE WAR. By Sheldon Glueck. Alfred A. Knopf. \$2

CONCURRENTLY WITH ITS YEAR-LONG and brilliantly executed *réquisitoire* of the German war-criminals, the International Military Tribunal has itself been on trial before the bar of the world's jurists and international lawyers. They have been protesting, with an imposing array of "old saws and modern instances," the "illegality" of the Court's "novel" assumption of authority to call aggressive war a crime and to punish it forthwith in condign and exemplary fashion. The American criminologist Sheldon Glueck, supported by a foreword from Mr. Justice Jackson, whom he helped to prepare the Four-Power Agreement that gave the Court its charter, here offers us presumably the last word for the defense. On the single point at issue—is the launching of aggressive war a crime under international law?—the reply is not convincing, however instinctive and universal may be the persuasion that justice is being done, on other grounds, at Nuremberg.

The fault is not with Doctor Glueck's legal erudition, or with his reasoning; he does the best he can with the materials we have furnished him. But international law as we have

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willed and lived it since Vattel and Grotius simply refuses him the major premise he needs. *Unjust aggressive war* is indeed the crime against humanity (read nature's law and nature's God) which Christian jurisprudence, a part of Christian ethics, stigmatized in Suarez, Soto and de Vitoria. But no international statute or convention has ever so defined and forbidden it under legal penalty. The very contrary is history for three hundred years. Leaving the issue of justice or injustice in inter-state relations to the squabbling Schoolmen, the positivists who bestowed "sovereign" power on the national rulers' will made aggressive war a legitimate practice, a fair fight and even a rewarding career for any nation with power to enforce that will. The nations have acted since, and continue to act, as though aggressive war were not in itself a crime. Failing the transfer of their spurious sovereignty to some international organization charged with positive international legislation and effective law enforcement, it is difficult to imagine any of them acting differently, even after Nuremberg.

When Mr. Justice Jackson a little over a year ago suggested to President Truman that "it is high time we act on the *juridical principle* that aggressive war-making is illegal and criminal," he sent the jurists scurrying to their case-books and treaty-files. Doctor Glueck, at his behest, has managed to assemble proof enough, within our experience of the last forty years, from the Hague through Versailles to the Kellogg Pact and the Pan-American Conferences, that the *conviction* of war's iniquity and the *desire to see* aggression outlawed effectively (after the atomic bomb the *must* is audible everywhere) are as deeply rooted in the hearts of the peoples of the world as is their instinct for social justice at home. Conviction and desire are custom, even millenary custom; but the principle they translate is psychological, not juridical. We have no "customary law" against aggression.

If the solemn and scrupulous procedure against the aggressors of World War II, warranted or not on this count by the letter and spirit of international law, can serve to inspire the governments of the civilized nations to declare and enforce in all their future Charters the old, neglected juridical principle of the Christian law of nations, upon which the Big Four are constrained to rely for their jurisdiction in this celebrated case, we shall be blessed and well paid for this latest embarrassment of the lawyers before the inadequacy and artificiality of their secular instruments.

J. EDWARD COFFEY

THE GREAT WHITE HILLS OF NEW HAMPSHIRE. By Ernest Poole. Doubleday and Co. \$3

IN THIS OVERLONG BOOK Ernest Poole attempts to tell all there is to be told about the state of New Hampshire—its history, its geography, its people, its customs. The author, though not a native of the State, has lived among the New Hampshire hills for thirty-five years. He has listened to his neighbors as they recounted anecdotes and local legends, has consulted the old records and observed a good deal for himself.

Beginning with the Indians and pioneers, Mr. Poole takes the reader through the French and Indian Wars and Rogers' Rangers, the Revolution and the Civil War. He recalls the crude days of the logging-camps and life on the hill farms with quilting parties and maple-syrup celebrations. His chapter on "Mountain Schools" takes in the whole subject of education in New Hampshire, including Daniel Webster's classic defense of Dartmouth. There are chapters on "Hill Village Stores" and "Mountain Politics," on "Doctoring" and on "Wild Life." "Climbing" covers thoroughly the

favorite pursuit of summer visitors, and "White Magic" exhausts the topic of skiing and other winter sports.

Unfortunately, Mr. Poole exhibits a tendency in his anecdotes to make fun of religion in general and the Catholic religion in particular. On pages 11, 35 and 53 are examples, the first a supposedly historical account of a Colonial priest who "gave absolution for all massacres of heretics," the second and third, intended to amuse, are blasphemous and unfunny stories concerning French-Canadian Catholics. And on page 297, in his chapter on "Doctoring," he has this to say:

No longer do exhausted mothers of such enormous families die, for times have changed and the new generation has learned the secrets of birth control. "Even the local priest," I was told by one physician, "sends to me mothers who need to be told."

This remark somewhat illogically follows the story of a mountain mother who gave birth to her fourteenth child in zero weather in an unheated house and did *not* die of it.

The quality of Ernest Poole's writing is uneven. It is best in some of the descriptions of the mountains and of the mountain people, in whom common sense and solid integrity underlie their surface peculiarities. But the style degenerates into something resembling the resort-blurbs in the Sunday supplements when the writer reaches the subject of "Inns and Hostelries."

New Hampshire residents and visitors may find much to interest them in this verbose, chatty, frequently repetitious book, but this reviewer, who is neither, found the 459 pages of undiluted New Hampshire something of an overdose as entertainment, and not scholarly enough to be considered a reference work.

MARY BURKE HOWE

VOLTAIRE: MYTH AND REALITY. By Kathleen O'Flaherty, M.A., Ph. D. Second enlarged edition. Cork University Press, University College, Cork. \$3

GENERALLY SPEAKING, Voltaire should be presented to students by Catholic teachers who would know how to bring out his unique gifts as a writer and, at the same time, indicate the harm he has done, which even today, two hundred and fifty years after his birth, is a potent influence for evil.

Dr. O'Flaherty's scholarly study is a protest against the "benevolent aspect of Voltaire, so often presented to English-speaking readers." Since Voltaire is rarely read in his entirety, even by those familiar with the original French, many false pictures have been drawn by merely reading selections from his *Correspondence* and such literary gems as *Candide* and *Micromégas*. To stress Voltaire's faults and weaknesses as a man, the author has deliberately overlooked, in her discussions, the purely literary aspect of the Frenchman's work and has drawn her arguments from a re-reading of his *Correspondence* and his various philosophical works. The result is a picture of Voltaire as a hardly admirable figure, but a picture which is needed in the interests of truth.

After a brief but vivid introduction, which is actually a biographical sketch, she reveals Voltaire as a highly untruthful person, to put it mildly, as a dubious friend and unbelievably mean enemy, as a betrayer of his country as well as the possessor of other undesirable traits. Subsequent chapters discuss his philosophy, his hatred of Christianity and his attacks upon the Church, all, of course, supported by documentary evidence drawn from Voltaire's works.

Whatever we may think of Voltaire from a Catholic—or from any other—point of view, he is, for better or for worse, one of the towering representatives of eighteenth-century

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In recent years the writers of elementary school textbooks have striven to make the books more attractive and interesting. Parallel to this tendency has been a change in methods of teaching. The pupil is encouraged to take a more active part in the learning process, and the teacher has endeavored to relate the subject matter to the actual experiences of life. Schools that have adopted these new methods are known as progressive schools.

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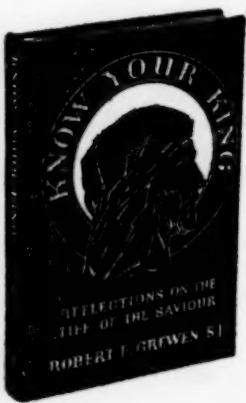
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"philosophy," that philosophy which ushered in the French Revolution. Scholars must study his works, appraise them and present them to their youthful students. If we may assume that teachers in Catholic institutions know which aspects of Voltaire's works to emphasize and which to minimize or counteract, there is a real problem in other halls of learning where Catholic teachers are compelled to follow certain well-established programs. This book should enable them to muster all the necessary arguments in behalf of the eternal truths they must uphold at all costs.

PIERRE COURTIINES

THE DUNGEON DEMOCRACY. By Christopher Burney.
Duell, Sloan and Pearce. \$2

THIS COMPARATIVELY OBJECTIVE analysis of the evils of the Buchenwald concentration camp will not receive the attention that it deserves. The writer, an Englishman, has made no pronounced effort to describe graphically all the horrors he witnessed or experienced. He simply presents them as part of an existence unfit for human beings. His great fear is that the spirit of cruelty practised by the Germans in those camps will not die, even though the Germans have been defeated. He noted how this tendency to bestiality infected other groups. He states that some of the Belgian prisoners, who were allowed to work as guards, were as disgustingly brutal to the Jewish prisoners in the camp as were the SS men themselves. Hence, the author makes the following statement:

My interest is to see the world cured of a pestilence that will eventually cause the destruction of the human race unless a swift cure is found. That pestilence is inhumanity. . . . Nazidom was indeed infected with the germ . . . but when Nazidom is dead the germ will still be there.

Other interesting material relates to the fantastic ideas held by Russian prisoners with reference to the Western Powers; severe criticism is directed toward the French war prisoners; the writer is convinced that the amorality of the younger Germans is perhaps worse than actual immorality would be, since it is harder to remedy. The author maintains that the only living Germans who can be expected to help form a civilized society are those less than eight years of age. He is not convinced that nazi ideology can be removed from the others. Hence, he is forced to recommend forty or fifty years of control of Germany by the allied nations, if Germany is to be kept from sinking back into national amorality again. The statements are thoughtfully phrased; the book will provoke any reader to mental activity.

PAUL KINIERY

DOCTOR TO THE DEAD. By John Bennett. Rinehart and Co. \$2.50

NO DOUBT EVERYONE REMEMBERS that the tinsel charm which makes *A Municipal Report* the most anthologized of American short stories is based upon O. Henry's pretense at demonstrating that the country has story-cities other than New York, New Orleans and San Francisco. But *A Municipal Report* isn't literary archeology—it isn't literature, for that matter—and the discovery of the wealth of indigenous yarns, a hoard that must equal the one unearthed by Sandburg and the other ballad hunters, has been neglected.

John Bennett's book, *Doctor to the Dead*, consequently, turns ground that is new and, fortunately, fertile, since it presents the ghost stories and tales of a fourth city, Charleston, South Carolina. And it has other merits. Bennett invokes the atmosphere in the title story by describing crowded

houses built flush with the edge of a narrow street and then by concentrating upon the oddest of the lot, a dwelling only six feet four inches wide. Three stories tall and peak-roofed, it threatened to topple to the pavement; its entry collected rain water and refuse, and its only tenants, for years before fire obliterated it, were birds above and rats below. Bennett permits the fog and the glamor of the past to soften the congestion, dirt and decay, but only slightly.

The man who once lived in that house, and the whites, blacks and mulattoes of the other stories were eccentrics around whose peculiarities naïve and superstitious neighbors wove supernatural interpretations. The doctor, a recluse and undoubtedly a demented man, is supposed to have kept tryst in the graveyard each midnight with a lady long dead. The noise that a man and his wife heard in the street each morning before dawn was said to be the shuffle of a column of Confederate dead marching to reinforce Lee on the Peninsula. And in a third, a homeless and unapproachable old man who scribbled Hebrew phrases on sidewalks and fences was recognized as the Wandering Jew. Nowhere are voodoo practices described, though the conjurors who practised them and the objects over which they laid their spells have parts in one or two stories.

By detailing the place and time, revealing the factual basis, and enabling his readers to understand the point of view of the people among whom the stories rose and flourished, Bennett has considerably toned down the melodrama of his materials. The effect is curious; one is so much interested in the motivations and workings of the type of mind that spun the narratives that one is almost completely unconcerned about the improbability of the events.

But though the focus is almost invariably upon the narrator, Bennett has in no case satisfactorily individualized him. The subtly artful style, one that reveals the ignorance, piety, credulousness and superstition of the narrators, but exhibits orderliness and attention to setting, background action and refrains utterly uncharacteristic of such people, is unmistakably John Bennett's. One finds "As told by Caesar Grant, of John's Island, carter and laborer" and "As told by Mary Simmons," but one doesn't find personal allusions within the stories sufficient to enable him to distinguish even man from woman. Inexplicably, Bennett has included in his preface, but omitted from the tales themselves, such of his raconteurs' earthy, proprietary phrases as "Folks dat eat souah figus oughtn't ter complain of de wind," and "A long time ago, befo' yestidy was bo'n, an' befo' bygones was uster-bes," together with autobiographical matter such as, "Ah knows dat ter be a fac', 'cause Ah saw it wid ma own two eye."

It is odd and it is very disappointing that an editor possessed of highly valuable material and the skill requisite for presenting it has destroyed its flavor and much of its drama. One is reminded of the mistake Bishop Percy made in retouching ballads for his *Reliques*.

EDWARD W. HAMILTON

GENE CREWE has returned from the armed forces to his position on the English faculty of the University of Detroit.

WALDEMAR GURIAN is editor of the *Review of Politics*, published at the University of Notre Dame.

REV. J. EDWARD COFFEY, S.J., staff member, was at one time professor of Sociology at the Gregorian University, Rome.

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THEATRE

FAN MAIL. From Daniel Kane, of Loveland, Ohio, comes the kind of fan letter I should like to receive more often from my host of eight readers. Mr. Kane writes:

In your July 20 column I read "Profane words and suggestive lines, while not conspicuous, are probably frequent enough to offend the sensitive ear of Aunt Hattie from Pillbox, Idaho." Does this mean they do not offend a Catholic critic on a Catholic magazine? Do not our Catholic brothers and sisters in the big cities have sensitive ears also? I must protest against this theme, which appears now and then in your column, of the little-town person who is shocked by profanity and smut.

I think most columnists receive this type of criticism all too seldom from their readers. Columnists, like other people, are inclined to think too well of themselves. When practically all the fan mail they get comes from readers who tell them how good they are, continuous praise goes to their heads. The critical letters, which would help a columnist correct his faults, are addressed to the Editor, and in most instances the indicted writer never hears of them. Mr. Kane, God bless him, departed from the usual routine and addressed his complaint to me instead of the Editor, and his criticism may result in better writing in this column—but that's a wish, not a promise.

Mr. Kane is so right I can think of no moral or logical reply to his criticism except striving to become as good and clear-thinking a Catholic as he is. "Aunt Hattie" and her several pseudonyms have no place in Catholic morals or Catholic thought. The root idea of a play is either Christian or materialist, and a scene is either moral or immoral. A reviewer ought to be intelligent enough to distinguish black from white, and articulate enough to deliver his opinion in plain words, without such fictions as "Aunt Hattie."

The old lady has become a relic of Smart-Aleckism that's no longer smart. There is not the slightest excuse for her existence, even on grounds of taste. Years ago, customs of speech and conduct were coarse and wholesome in the country, refined and sophisticated in the city. But motion pictures, radio and the Sears Roebuck catalog have produced a common standard of manners in both town and country. It is hardly likely that "Aunt Hattie," after seeing *Mildred Pierce* in her Main Street movie palace, will be shocked by a bawdy musical show in New York.

Perhaps I ought to remind Mr. Kane, by way of extenuation for myself and other reviewers, that I am not wholly to blame for "Aunt Hattie" and similar clichés. Incompetent playwrights are partly responsible for her existence. A critic, as the word suggests, is a man with a point of view, a philosophy of life and art, and his opinions are based on relatively fixed values. He likes to encounter creative works which give him an opportunity to exercise his talent for discussion, his power of discernment and his sense of discrimination. If he is a drama critic, he yearns for plays that either support or challenge his moral principles or social ideas or lift him to an unexpected plateau of beauty. Most of the time he is confronted with productions empty of ideas and innocent of beauty, with no meat for discussion in them. The only comment they provoke is an opinion as to whether they are good or poor entertainment, which in most instances could be expressed in half a paragraph.

But a reviewer has an allotted space to fill. When a play fails to provide him with points for discussion, he falls back such frauds as "Aunt Hattie." Understand, Mr. Kane?

THEOPHILUS LEWIS

FILMS

CAESAR AND CLEOPATRA. On the death of the Lord Chancellor's playreader, a younger Bernard Shaw unfeeling wrote that the censor had at last joined the majority. As far as intellectual drama is concerned, Shaw has followed suit by writing the scenario and dialog for a suburban spectacle not inferior to Cecil DeMille's, except in the handling of crowds and action. It is the old Nietzschean genuflection to the Superman, in which Shaw's balding Caesar confides his secret of Olympian loneliness to the sphinx, and sets a kittenish Cleopatra on the Egyptian throne only to watch her grow claws. There are passing thrusts at religion, duty and respectability, dated by a reference to Cleopatra as a New Woman, that pioneer pseudonym of the Ibsen Girl. The character of Britannus, an anachronistic Mrs. Grundy, is a jibe at the moral ostriches of England, but the amiable sound of it all suggests that Shaw was up to date in the 'nineties and stayed there. Gabriel Pascal's direction reverences the rules of Shawian static drama, giving a mere hint of external action and substituting cackle for conflict. Claude Rains is excellent as the debunked Caesar who practises clemency on Shaw's principle of contrariety, since he believes that mankind deserves clemency less than it needs a new kind of man. Vivien Leigh is two Cleopatras, decorative and dangerous; and Basil Sydney, Stewart Granger and Flora Robson are good in the crowded cast. The film does not justify its budget, but *adults* will find it amusing without being vulgar. (*United Artists*)

THE SPECTER OF THE ROSE. Ben Hecht's condescensions toward Hollywood make-believe have always been interesting, if not entertaining, and this arty melodrama is just unusual enough to underscore its technical weaknesses. The plot has all the unreality of a macabre ballet, relating the love of a ballerina for a mad dancer who has killed his first wife. The climax, in which the dancer flirts with murder again before leaping gracefully out of the window, is florid theatricals. Since Hecht directed the film, he is responsible for its bravura and lagging action. Some of the dialog is pointed and the atmospheric ballet scenes are effective. Ivan Kirov and Viola Essen are the dancers, with Judith Anderson and Michael Chekov faring better in the casting. The picture is *adult* with rather a limited appeal. (*Republic*)

RENDEZVOUS WITH ANNIE. The difficulties arising from a soldier's unauthorized visit to his wife have more to do with vital statistics than army regulations in this uneven little comedy. The secret is so well kept that his subsequent status as a parent is suspected and a legacy withheld until innocent explanations are made. The yarn is not consistently amusing but it is always circumspect, and Alan Dwan's direction is happily free from the usual crudities passing for sophistication. Eddie Albert and Gail Patrick are good in a fair *adult* film. (*Republic*)

SLIGHTLY SCANDALOUS. The old complication of twin brothers and the new medium of television are mildly satirized in this minor musical comedy. When the producer of a television show runs into difficulties, he enlists the aid of his twin, with a resultant mix-up in the romances involved. Long before the twins prove to be triplets, the confusion gives way to musical blandishments and other vaudeville items. Will Jason directed, with Fred Brady, Paula Drew, Sheila Ryan and Walter Catlett providing the *family* fun. (*Universal*)

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PARADE

EVER SINCE the peerless poet, centuries ago, expressed the view that "the web of our life is of a mingled yarn, good and ill together," each week's batch of current history has been demonstrating how right he was. . . . Last week continued the tradition. . . . Disappointments caused not a little drooping. . . . When a Pasadena woman put a penny in a sidewalk scale to learn her latest weight, the machine coughed up 200 coins at her. Before the woman, thrilled with the unexpected windfall, could fill her handbag with the money, the proprietor rushed out, appropriated it. . . . A Los Angeles bus driver succumbed to doldrums. Dejected because passengers would not step to the rear of his bus, he jumped off, walked away, leaving the front-huddling riders stranded. . . . Not a few of the week's events made people fret. . . . Relaxing in bed on the first morning of his vacation, a Georgia man rolled, stretched, yawned so strenuously he dislocated his jaw. . . . In Atlanta, the proprietor of a nothing-over-one-dollar store bought a ten-dollar Panama at another shop. The following day, a clerk inadvertently sold the Panama for one dollar. . . . High spirits were brought low. . . . A cease-and-desist order commanded frolicsome Kansas City, Kan., policemen to stop shooting firecrackers in police headquarters. The order read: "Any officer shooting firecrackers in the City Hall will get thirty days off without pay." . . . Jilting was reported. . . . In Seattle, a young man whose favorite song was: "I Want a Girl Just Like the Girl Who Married Good Old Dad," stopped singing it when his seventeen-year-old fiancée eloped with his sixty-two-year-old dad. . . . Social relationships were snarled. In Baltimore, two veterans divorced the same woman. During the trial, it came out she had married a third man without letting her two husbands know. . . . Basic causes for discontent were revealed. . . . An Arizona man, seeking divorce, told the judge: "I am disappointed with my wife. Five times she hit me in the head with an ax. If that keeps up some one is going to get hurt."

Not all the news was somber in hue. . . . There were bright spots which cropped up here and there. In Auburn, N. Y., an eighty-year-old man married a seventy-year-old woman. Honors were achieved. . . . An Assistant Surgeon General of the United States was decorated with the Order of a Million Elephants by the King of Luang-Prabang, Indo-China. . . . Good Samaritans shed cheer. When a Colorado judge flying to a Wyoming frontier celebration spilled coffee on the only shirt he had with him, the pilot radioed news of the disaster ahead. Standing by, as the judge stepped off the plane, was a committee holding a clean shirt for him.

Deeds woven into the web of life possess two aspects—the physical and the moral. . . . Man himself is the sole author of the moral evil in his life. . . . He is frequently also responsible for the physical evil he encounters, but not always. . . . Physical evil, though brought originally into the world by sin, is sometimes allowed to fall into the life of a morally guiltless individual for the higher good of that individual. . . . God, so to speak, may operate on a man, and by means of physical evil remove diseased moral tissues, thereby producing ruddy moral health. . . . Since God wants to save all men, it can be concluded that when He operates He does so to save the patient. . . . Physical evil, accepted with resignation, can never send a man to hell. . . . It frequently sends men to heaven. . . . As the poet Campbell says: "To bear is to conquer our fate."

JOHN A. TOOMEY

CORRESPONDENCE

CATHOLICS IN JOURNALISM

EDITOR: If Catholic principles in sociology and economics, which we believe are the hope of the nation and the world, are to be put into action, it is essential that more Catholic lay leaders enter the increasingly important fields of education and journalism.

This point comes to mind as I read the revealing article in your August 3 issue: "Needed, Catholic Scholars," written by two young men from my own university, Notre Dame, Indiana.

Although this article disclosed the amazingly small number of Catholics among the professors in our State colleges and universities, and the distressingly meager output of those who are professors, especially in the Catholic schools, and may, by this shocking report, encourage more Catholics to enter this field and be active in it, I believe a further incentive on the part of our universities might come from making a point of the service that Catholic teachers can render the people of this country.

It does us little good to lament the materialism taught in our State universities and the resulting materialism of the nation, if we only criticize and do not act. Here, in education and journalism, are two fields, now grown with weeds, that need Catholic Action in its most useful and far-reaching form.

Los Angeles, Calif.

HARRY W. FLANNERY

AMERICA's BOOK REVIEWS

EDITOR: In answer to Father Gardiner's request in the July 13 issue of AMERICA, I would like to relate my own reading experience before and after being introduced to AMERICA's book reviews.

Since I list all of my reading matter, it was an easy task to compare the results of following the reviews in the secular press and those in AMERICA. In spite of a "general idea" written on each of my cards of "Books Read," I find the following difference:

Impression Left	Recommended by Secular Press	Recommended by AMERICA
Vivid	2	14
Good	10	2
Completely forgotten	7	1
—	—	—
	19	17

Not only do I remember more of the books themselves, but I find a definite improvement in my general reading since I have taken my cues from your review columns. Although I came across such books as *The World, the Flesh and Father Smith* before AMERICA, I was reading more of Pearl Buck, Lillian Smith, Betty Smith, Saroyan, etc. Now, I find much greater enjoyment and good reading in the works of Sigrid Undset, Bruce Marshall, R. Gibbons, G. K. Chesterton, E. Waugh, the Rev. Edward F. Murphy and C. S. Lewis.

I owe my present reading enjoyment to the recommendations in AMERICA's reviews, and always feel confident that I will enjoy these books which are recommended in your columns, since the reviewers all appear to be "specialists" in their particular field of reviewing.

Paterson, N. J.

SARAH-ANN A. BATTE

NEED FOR CATHOLIC PHILOSOPHERS

EDITOR: Two recent articles in AMERICA ("The Need for Catholic Scientists," June 22; and "Needed: Catholic Scholars," August 3,) might well lead us to the question: "Where are our Catholic philosophers?" Why is there not a large group of Catholic laymen in the United States who are specialists in scholastic philosophy? Here is a field where many competent scholars should already exist, since Thomism has for many years constituted the basis of the course of thousands of Catholic college graduates. The scarcity of such professional philosophers is evident.

Some of the reasons for the paucity of scholars in this most important of fields are: 1) many students of scholastic philosophy have the idea that the philosophy which the Church promotes is a closed system with no opening for research and development; 2) often they have the impression that Thomism is for clerics only; 3) few students of scholastic philosophy value it as an indispensable aid to the world today, as, for example, the directive for the social sciences and the guide for the positive, empirical branches of learning.

The 210 Catholic colleges and universities of the United States have trained several thousand students to no small degree of competence in scholastic philosophy. Many of these graduates, properly encouraged and directed, could enter the secular halls of learning and do valuable work in dispelling the amazing ignorance about Thomism. Of the 1,850 Catholics who teach in the secular colleges and universities of America there are perhaps a handful who teach scholastic philosophy.

Such a situation demands the cooperative attention of all those engaged in Catholic education on the college level.

Weston, Mass.

ROBERT F. DRINAN, S.J.

SOURCE OF PARADISE LOST

EDITOR: For the source of *Paradise Lost* by Milton we would refer the writer of the article in the July 7 issue of AMERICA to *English Writers*, Vol. 11, pp. 71-116, by Henry Morley.

Milton made use of Caedmon's *Paraphrase*, according to Morley, who, in comparing the works, quotes from the *Paraphrase* and from *Paradise Lost*. The old Caedmon manuscript (Cod. Jun. XI, Bodleian Library, Oxford, a folio of 229 pages) was in the hands of Milton's friend Junius, years before *Paradise Lost* appeared (Morley, p. 81). The name Junius suggests that Caedmon's manuscript is also the source of Vondel's drama.

Archbishop Ussher, a book collector for Trinity College, Dublin, gave this manuscript to Francis Dujon the younger, known in literature as Junius, the learned son of a learned Leyden Divinity professor. Francis Dujon came to England in 1620, as librarian to the Earl of Arundel (Morley, p. 108). Since Junius caused a copy of this Anglo-Saxon *Paraphrase* (received from Ussher) to be printed at Amsterdam in 1655, it would seem logical to suppose that Caedmon's manuscript gave inspiration to both Vondel and Milton.

Philadelphia, Pa.

SISTER M. R., S.S.J.

The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with the writer. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.

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THE WORD

THE GREEK BOY NARCISSUS, who foolishly fell in love with his mirrored image the first time he saw it, not only gave his name to horticulture and psychiatry but forever remains poised above his reflecting pool as a symbol of that most sophomoric of vices—vanity. Whereas pride is the inordinate love of one's own alleged superiority, vanity is the itch men have to publicize their imagined personal preeminence.

It is, as Bonaventure says, "the love of one's own praise on account of apparent excellence"; and it is immortally personified in the condescending Pharisee in the gospel for the tenth Sunday after Pentecost. He went into the Temple not so much to pray as to congratulate God on having created him and having preserved him from the contamination of being common "like the rest of men." His was that headline holiness, that trumpet-blown sanctity which Our Lord elsewhere condemned (Matt. 6:5).

While he was "praying," a Publican in the dim recesses of the sacred edifice groveled before the Infinite Majesty, protesting his worthlessness and begging for mercy. The Publican's prayer was heard and granted; the Pharisee, although ostensibly praising God, was merely placing another layer of impenetrable pride on his soul against the influence of grace.

In the spirit of the humble Publican was the prayer of Francis of Assisi, who so extraordinarily reproduced Christ's life in his soul and body. He was wont to withdraw from his brethren to pray at night, and once they spied on him in hasty curiosity. They found him repeating over and over again: "O my dearest Lord and God, what art Thou, and what indeed am I, Thy little useless worm of a servant?" Asked to explain what he meant by the words of the prayer, he told the eavesdroppers that there had been revealed to him "the infinite depth of the Divine Godhead and my own wretched abyss of misery."

Catherine of Siena's perception of the same truth shaped her prayer. One of her favorite invocations, reminiscent of the words from the burning bush (Exodus 3:14), was: "I am she who is not, and Thou art He Who is. Then give me Thyself that I may glory and praise Thee." Such prayer, free from delusion and self-deception, dogmatically rooted in the divine warning, "without Me you can do nothing" (John 15:5), is pleasing to the God who will never despise but will always welcome "the humble and contrite heart" (Ps. 50:19).

Just the opposite is the spirit of the modern world with its cant of "self-sufficiency" and its talk of "self-made men" as though that adjective were literally true. Belloc, commenting on the characteristics of this "new paganism" writes: "Of these marks the two most prominent are, first, the postulate that man is sufficient to himself—that is, the omission of the idea of grace; the second (a consequence of this), despair."

"Man's first ruin," says Augustine, "was the love of himself," and long before, his intellectual forebear, Plato, had concluded the same by the light of reason. In his *Laws* he declared that since love is blind to the defects of the beloved, self-love "is in reality the source to each man of all offenses" because it closes man's eyes to the many faults to be found within himself.

It is our self-love and vanity which vitiate our prayer and cause our morbid sensitiveness, resentment, anger and jealousy. Self-love locks us within our own souls, keeps us forever self-conscious and forgetful of God.

WILLIAM A. DONAGHY, S.J.

AMERICA'S AUGUST BOOK-LOG

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Book Dealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on; the frequency in the "totals" columns, the relative position by the boxed numerals.

Boston—Jordan Marsh Company
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Boston—Matthew F. Sheehan Co.
Buffalo—Catholic Union Store
Cambridge—St. Thomas More Lending Libr.
Chicago—Marshall Field & Co.
Chicago—St. Benet Bookshop
Chicago—St. Thomas More Bookshop
Cincinnati—Benziger Bros., Inc.
Cincinnati—Frederick Pustet Co.
Cleveland—Catholic Book Store
Cleveland—G. J. Phillip & Sons
Dallas—Catholic Book Store
Denver—James Clarke Church Goods House
Detroit—E. J. McDevitt Co.
Detroit—Van Antwerp Catholic Library
Erie, Pa.—The Book Mark
Hartford—Catholic Lending Library
Holyoke, Mass.—Catholic Lending Library
Los Angeles—C. F. Horns Co.
Louisville, Ky.—Rogers Church Goods Co.
Milwaukee—The Church Mart
Milwaukee—Holy Rosary Library
Minneapolis—Catholic Gift Shop
New Bedford, Mass.—Keating's Book House
New Haven—St. Thomas More Gift Shop
New Orleans—Catholic Book Store
New York—Benziger Bros., Inc.
New York—The Catholic Book Club
New York—P. J. Kenedy & Sons
New York—Frederick Pustet Co.
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Philadelphia—Peter Reilly Co.
Portland—Catholic Book & Church Supply Co.
Providence—The Marian Bookshop
Rochester—E. Trant Churchgoods
St. Louis—B. Herder Book Co.
St. Paul—E. M. Lohmann Co.
San Antonio—Louis E. Barber Co.
San Francisco—The O'Connor Co.
Scranton—Diocesan Guild Studios
Seattle—Guild Bookshop
Seattle—The Kaufer Co.
South Milwaukee—Catholic Book Supply Co.
Spokane—DeSales Catholic Libr. & Bookshop
Vancouver—Vancouver Ch. Goods Ltd.
Washington, D. C.—Catholic Library
Westminster, Md.—Newman Bookshop
Wheeling, W. Va.—Church Supplies Co.
Wichita—Catholic Action Bookshop
Wilmington—Diocesan Library
Winnipeg, Canada—F. J. Tonkin Co.
TOTALS

TEN BEST SELLING BOOKS

- I. Too Small a World—Maynard
- II. Road from Olivet—Murphy
- III. Edmund Campion—Waugh
- IV. Mystic in Motley—Maynard
- V. Brideshead Revisited—Waugh
- VI. Divine Pity—Vans
- VII. Most Worthy of All Praise—McCorry
- VIII. I Chose Freedom—Kravchenko
- IX. Preface to Religion—Sheen
- X. Francesca Cabrini—Borden

I	II	III	IV	V	VI	VII	VIII	IX	X
4	2	3		7		1			
6	2	8			1	3			
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8	7								
1						2			
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	1								
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	1	2	6						
32	29	20	20	18	16	12	12	11	10

BOOKS OF LASTING VALUE

The Frederick Pustet Co. of New York, N. Y., selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. *Teresa of Avila**
William Thomas Walsh
Bruce Publishing Co.
2. *The New Testament**
Ronald A. Knox
Sheed and Ward
3. *Companion to the Summa**
Walter Farrell, O.P.
Sheed and Ward
4. *Journey in the Night*
Father Brice, C.P.
Frederick Pustet Co.
5. *Wartime Mission in Spain**
Carlton J. H. Hayes
The Macmillan Co.
6. *An Outline History of the Church by Centuries**
Edward McSorley, C.S.P.
B. Herder Book Co.
7. *John Henry Newman**
John Moody
Sheed and Ward
8. *My Father's Will**
Francis J. McGarrigle, S.J.
Bruce Publishing Co.
9. *Augustine's Quest of Wisdom**
Vernon J. Bourke
Bruce Publishing Co.
10. *Marriage and the Family*
Jacques Leclercq
Frederick Pustet Co.

The Catholic Children's Book Club's August selections:

Picture Book Group

The Wily Woodchucks
Georgia Travers
Coward-McCann

Mary, My Mother
Sister Mary Jean Dorcy, O.P.
Sheed and Ward

Intermediate Group

The Beginning Was a Dutchman
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Dodd, Mead

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